

ENQUIRIES
Touching the diversity of
LANGUAGES
AND
RELIGIONS,
THROUGH THE
Chief Parts
OF THE
WORLD.

WRITTEN
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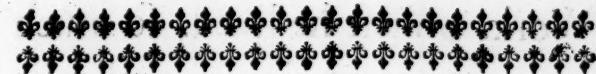
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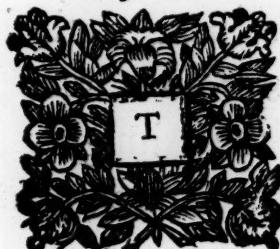
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A S



To the Most Reverend
FATHER in GOD,
The Lord Archbishop of
CANTERBURY
His Grace, Primate of all England,
and Metropolitane, and one of his
Majesties most Honourable Privy-
Council.

Most Reverend,



bap 31 Marks

HE Argument
of this discourse
being Religion,
to whom could
it be more fitly

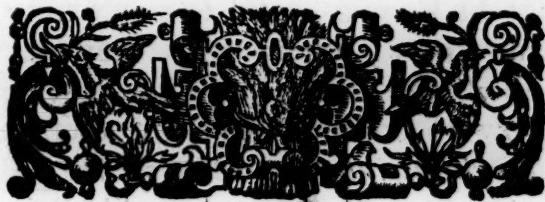
presented , then to your Grace,
having (under his most Excellent
Majesty) worthily the chief care
hereof.Besides, the Author of this
Work,

The Epistle Dedicatory.

Work, whilst he lived, so much honoured your sincere and religious courses in managing the publick Affairs of your eminent place , that had he thought of the publishing thereof, no doubt but he would have presumed to gain some lustre unto it from your gracious Patronage. Succeeding him in his temporal blessings, I do endeavour to succeed him in his virtues , dutiful affection towards your Grace, and prayers to the Almighty , for the good of his Church , to increase daily your honours and happiness.

*Your Graces in all humble ob-
servance to be commanded,*

ROB. BREREWOD.



A
P R E F A C E .
T O T H E
R E A D E R

Shewing the occasions the Author had to write the ensuing Discourse, and briefly describing the general state of Protestants in Europe for a supply to the same Work.

Vch as are delighted with profound speculations, and the diligent searching out of hidden verities, they have not all the same projects, but their various cogitations are usually fixed upon divers ends. Some (saith a devout Father) know that they

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may be known , and this is vanity : some know , onely that they may know , and this is curiosity : others know to edifie , and this is charity . How distastful the vanity of the first sort was unto the learned , and judicious Author of this ensuing discourse , his private and retired course of life , his settled , and constant unwillingness , whilst he enjoyed his Earthly tabernacle , to expose any of his accurate labours to the publick view of the World , may sufficiently testifie : and yet to avoid the fruitless curiosity of the second rank , he was ever most ready in private , either by conference , or writing , to instruct others repayring unto him , if they were desirous of his resolution in any doubtful points of Learning within the ample circuit of his deep apprehension .

From this his modest , and humble charity (vertues which rarely cohabit with the swelling windeness of much knowledge) issued this /pisse and dense , yet polished ; this copious , yet concise ; this concise , yet clear and perspicuous Treatise of the variety of Languages and Religions through the chief Regions of the World . * Erasmus giving the reason

* Praefat. in
paraph. in
Epist. ad
Rom.

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reason why S. Paul writeth to the Romans in the Greek, saith, it was the large extent then of this Language, that his instructions might more generally be understood; to make the truth of Erasmus assertion more evident, he was intreated to point out particularly the am- pleness, and multitude of such Regions, wherein this learned Tongue was anciently most vulgar. + Gesner, and Vives affirming that the Spanish, Italian, and French Tongues are but the Latin de- praved and corrupted by the inundation of the Gothes, and Vandals over the Southern parts of Europe, and Saint Augustine intimating that the Latine was commonly spoken in some parts of the skirts of Africk, which border upon the Mediterrane Sea; it was demanded of him, whether in the forenamed Coun- tries about the more ancient times of the primitive Church, the Latin was the common Language, and whether the de- cay of it, was the original of the vulgar Tongues used by their Inhabitants in after ages.

And, forasmuch as Guido Fabritius doth clearly demonstrate the vulgar Tongue of Jury in the daies of our blessed

A 4 Savi-

+ In Mithrid.
c. Comment.
inl. 19. & civit.
cap. 7. 6.
Evorra in
Psal. 138. &
Tractat. 7. in
Joan.

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Saviours pilgrimage here upon Earth to
be the Syriack, which (saith * Mafius)
grew out of the mixture of the ancient
Chaldee, and Hebrew, and was so dif-
ferent from the later, that the one could
not be understood by the other : he was
questioned in which of these Languages
the Hebrew or Syriack the publick
reading of the sacred Scriptures in those
times were performed.

Lastly, Whereas there are many Chris-
tians in Greece, Asia, Moscovia, Æ-
gypt, and Æthiopia, it was desired of
him that he would more distinctly set
down the Countries wherein they lived,
their Superiors to whom they are sub-
ject, and their differences from the Ro-
man Church, that it might more mani-
festly appear, how idle are the common
vaunts amongst the ignorant, of her am-
plitude, as though all the Christian
world, save a few Protestants shut up in
some obscure corner of Europe, professeth
the same Faith she embraceth, and were
within the Territories of her Jurisdicti-
on. The falsehood of which glorious
boastings are in part most lively discov-
ered in this learned Tractate, describing
the diverse conditions of Christians in
the

* Praef. ad Sy-
riacum Test.
Praef. ad
Gram. Syria.

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the East , North and Southern Regions of the Earth, which have no subordination unto the Papal Hierarchy , but not in the West , where Protestants have chiefly their abodes ; and therefore to make it a more compleat work , will not be amiss compendiously to declare their multitudes , ampleness , and several habitations in this Europæan world .

To begin with the remotest parts here-of Eastward in the kingdom of Polonia , as it is this present , confining on the West at the Rivers of Warta and Odera , with the Marchasates of Silesia and Brandenburg , on the East at the Rivers of Nieper and Bresnia with Moscovia , on the South at the River of Niester with Moldavia , at the † Caparthian Mountains , with Hungary , on the North the Baltick Sea , having under its dominion Polonia , Lituania , Livonia , Podolia , Russia the less , Volhimia , Masovia , Prussia , which united as it were within one roundish inclosure , are in circuit about 2600 miles , and of no less space than Spain , and France laid together ; in this so large and ample Kingdom the Protestants in great number are diffused through all quarters thereof ; having in every

† Ne commorem ditio-
nis amplitu-
dinem (inquit
Erasmus de
Regno Polo-
niæ loquens)
complectentis
Russos etiam
Albos , & Li-
tuanos quibus
omnibus la-
tissime imper.
à vistula flu-
mine ad Tau-
ricam Chero-
nesum , à mari
Balthico ad
Caparthum
montem Sigis-
mundus Rex.
Eras. epist. ad
Polo. Secre-
tar. præf. ex-
po. in orat.
do.

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every Province their publick Churches, and Congregations orderly severed and bounded with Diocesses, whence are sent some of the chiefeſt and moſt principal men of worth unto their general Synods, which within theſe few years they have frequently held with great Celebrity, and with no leſs Christian prudence and piety.

For whereaſ there are diuers ſorts of theſe Polonick Protestants, ſome embracing the Waldensian, or the Bohemick, others the Auguſtane, and ſome the Helvetian Confefſion, and ſo do differ in ſome outward circumſtances of Discipline, and Ceremony: yet knowing well that a kingdom diuided cannot ſtand, and that the one God whom all of them worship in ſpirit, is the God of peace and concord, they joyntly meet at one General Synod, and their firſt Act alway is, a religious and ſolemn profeſſion of their unfained confeſſion in the ſubſtantial points of Christian Faith, neceſſary to ſalvation. Thus in General Synods at a Sendomire, b Cracovia, c Petricove, d Woodillave, e Torune (unto which reſorted in great trooops Christians of all Orders, States, and degrees, out of all Pro-

a Anno. 1570.

b 1573.

c 1578.

d 1583.

e 1595.

See the Acts
of the Synods
themselves.

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Provinces of this most potent Kingdom)
they declared the Bohemick, Helvetick
and Augustane Confessions severally
received amongst them to agree in
the principal heads of Faith, touch-
ing the holy Scripture , the Sacred
Trinity , the person of the Son of
God, God and Man, the Providence
of God, Sin, Freewill, the Law, the
Gospel, Justification by Christ, Faith
in his name, Regeneration, the catho-
lick Church, and Supream head there-
of, Christ, the Sacraments, their num-
ber and use , the state of souls after
death , the Resurrection and Life e-
ternal, they decreed, that whereas in
in the forenamed Confessions there is
some difference in phrases, and forms
of speech concerning Christs presence
in his Holy Supper, which might breed
dissention , all disputations touching
the manner of Christs presence should
be cut off; seeing all of them do be-
lieve the presence it self, and that the
Eucharistical elements are not naked
and empty signs , but do truly per-
form to the faithful Receiver that
which they signifie, and represent; and
to prevent future occasions of viola-
ting

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ting this sacred consent , they ordain-
ed that no man should be called to
the sacred Ministry without subscri-
ption thereunto, and when any person
shall be excluded by Excommunica-
tion from the Congregation of one
confession , that he may not be recei-
ved by the Congregation of another;
Lastly , forasmuch as they accord in
the substantial verity of Christian do-
ctrine, they profess themselves content
to tolerate diversity of Ceremonies,
according to the diverse practice of
their particular Churches , and to re-
move the least suspicion of Rebelling,
and Sedition , wherewith their mali-
cious, and calumniating Adversaries
might blemish the Gospel , although
they are subject unto many grievous
pressures , from the adherents of Anti-
christ, yet they earnestly exhort one
another to follow that worthy and
Christian admonition of *Lactantius*:
Defendenda Religio est non occiden-
do, sed moriendo, non sævitâ sed pa-
tientiâ, non scelere, sed fide, illa enim
bonorum sunt, hæc malorum.

*This is the state of the Professours of
the Gospel in the elective Monarchy of
Polo-*

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Polonia, who in the adjoyning Countries on the South Transilvania and Hungary, are also exceedingly multiplyed. In the former by the favour Gabriel Bartorius now Prince of that Region, who not many years since hath expulsed thence all such as are of the Papal faction, in a manner the whole body of Inhabitants (except some few rotten and putrid limbs of Arrians, Antitrinitarians, Ebionites, Socinians, Anabaptists, who here, as also in Polonia, Lithuania, Borussia have in some publick Assemblies) are professed Protestants: in the later, a greater part, specially being compared onely with such as are there added to the Romish superstition.

But hence Eastward in the Kingdom of Bohemia, consisting of 32 thousand Parishes (now become in a manner hereditary to the House of Austria, as likewise the Kingdom of Hungary) and its appurtenances, the Marchesates of Lusatia, Moravia, the Dukedom of Silesia, all which joyntly in circuit contain 770 miles, the Protestants are esteemed to their parts; and in Austria it self, and the Countries of Goritz, Tirolis, Cilia, the principalities of Suevia, Alsatia, Brisgoia,

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Brisgoia, Constans, now annexed thereto, the most part of the people and especially of the * Nobility are the same way affected, and are in regard of their number so potent, that they are fearful unto their malignant opposites. And almost they are of the same number, and strength in the Neighbour-Countries of the Arch-Duke of Gratzden (a branch of the House of Austria) namely in Styria, Carinthia, Carniola some since the year 1598. they have not had in these Countries the publick exercise of their Religion by the importunate and clandestine solicitations of the Jesuites, who notwithstanding in respect of the number, and potency of the † Nobility on the Protestant party even in Grattz the prime City of Styria, could not effect their desires, until in the year forementioned under pretence of conducting the Arch-Dukes Sister into Spain, to be wife unto the now Philip the third, sundry Embassadors from the Princes of Italy, the Pope, and the King of Spain attended with many Souldiers had full possession of the City, and presently fourteen Ministers of the Gospel in one day were by force and violence thence ejected.

+ Illustres
domini Ordinarii, necnon
provincialium
pars maxima
nihil non agit, ut manere
nobis (ministris Evangelii,) liceret
sed Jesuitam
instigationes
quam totius
provincie
Supplicatio-
nes plus po-
terant. Histo.
persecut.
Gra. rsis.

But

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But the condition of the Protestants residing amongst the Cantons of Helvetia, and their confederates the City of Geneva, the Town of S.Gail, the Grisons, Valesians, or seven Communities, under the Bishop of Sedune, is a great deal more happy, and settled; insomuch that they are two third parts, having the publick and free practice of Religion: for howsoever of the 13 Cantons, onely these five,* Zurick, Scafaule, Glerona, Basile, Abatistella, are intirely Protestant; yet these in strength, and amleness of Territory much exceed the other seven, and hence Zurick the chief of the five, in all publick meetings, and Embassages, hath the first place.

Already then we find the state of Orthodox Professours of the Gospel to be such, that we need not complain of their paucity; and if we further proceed to view the many Regions of the Empire, we shall have cause to magnifie the goodness of God for their multitudes.

The whole Empire, excluding Bohemia, and Austria (because the King of the one is rather an Arbiter in the election of the Emperour, then an Elector, in this sole case giving his voyce when
the

* Thesaur.
Pol. Apot. 49.

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the other six Electors are equally divided, and the Arch-Duke of the other hath only a kind of extraordinary place in the Dyt amongst the Ecclesiastical Princes, as sometimes the Duke of Lorraine, had) consisteth of three Orders, or States, the Princes Ecclesiastical, the Princes temporal, and the Free Cities. The last of these before some of them came to be possessed by the French, Polonian, Helvetians, and others were in number about † 88. and although in regard of this multitude, at this present they are much diminished; yet the remainders of them are so potent, that a few of them, termed the Hanse-Cities, seated in the Northern part of Germany, inclusively between Dantisck Eastward, Hamburgh Westward, and joyned in an offensive and defensive League, have been able to make good their opposition against some mighty neighbour Princes infringing immunities.

These with the rest of the * Free Cities (which are of some number, and strength) do all in a manner, either in whole, or part (for in some of them, as in Ratisbone, Argentine, Augusta, Spire, Wormes, Francfort upon Mein both Papists and Protestants make pub'ick profes-

+ Liberæ ci-
vites quæ
non alium
principem
præter Impe-
ratorem ag-
noscunt; & su-
is utuntur
quæque legi-
bus, olim e-
rant 88. Jam
vero paucio-
res sunt, aliis
à Galliarum,
& Poloniae
Regibus, & a-
liis occupa-
tis. Thes.po-
lit.apot.6.
* Protestantii
um partes se-
quuntur libe-
ræ Civitates,
seculares
Principes fe-
re omnes; Ca-
tholicorum à
secularibus
Principes
pauci, ut Ba-
var.Clenen-
sis.Thesaur.
Pol.Apot.6.

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*profession) embrace the sincere doctrine
of the Gospel. And if we pass over the
Ecclesiastical Princes, who (excepting
the three Electour Archbishops, of Colen,
Mentz, and Trivers, the Archbishops of
Wertzburg, and Saltsburg, and some
elect Bishops or Administrators of Bi-
shopricks being laymen, and of the re-
formed Religion) are of small power ;
all the Princes Temporal of the Empire
(none of note excepted besides the Duke
of Bavaria) are firmly Protestants.
Now what the multitudes of subjects are
professing the same Faith with these Prin-
ces, we may guess by the ampleness of the
Dominions under the Government of
such onely, as for their commands are
chief, and most eminent among them ;
As of the Prince Elector Palatine, the
Duke of Saxony, the Marques of Bran-
deburg, the Duke of Wirtenburg,
Landgrave of Hesse, Marques of Ba-
den, Prince of Anhalt, Dukes of Bruns-
wick, Holst, Luenburg, Meckleburg,
Pomerane, Sweyburg, Nauburge ; a-
mongst whom the Marques of Brande-
burg hath for his Dominion, not onely
the Marchasate it self containing in cir-
cuit about 520 miles, and furnished with*

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fifty Cities, and about threescore other walled Towns; but likewise part of Prussia, for which he is feudatory unto the King of Poland, the Region of Prignitz, the Dukedom of Crostien, the Signories of Sternberg, and Cotbus, the County of Rapin, and lately the three Dukedoms of Cleve, Gulick, and Berg, of which the two former have either of them in circuit 130 miles.

Near adjoyning unto these three last Dukedoms, are those Provinces of the Low Countries governed by the States, namely Zutphen, Utrecht, Oberryssel, Groningham, Holland, Zealand, Westfrizland, in which onely Protestants have the publick (for otherwise Arrians, Anabaptists, Socinians are here privately tolerated) and free exercise of their Religion, as also in the Neighbour Dominion of the Earl of East-Freeland.

But to pass from these United Provinces under the States unto France; in this mighty Kingdom, those (as they usually stile them) of the Religion, besides the Castels, and Forts, that do belong in property unto the Duke of Bullen, the Duke of Rohan, Count of Laval, the Duke

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Duke of Trimovile, Mounseur Chastillion, the Marshal of Digniers, the Duke of Sully, and others, are seased of above 70 Towns, having Garrisons of Souldiers governed by Nobles and Gentlemen of the Religion; they have 800 Ministers retaining Pensions out of the publick Finance, and are so dispersed through the chief Provinces of the Kingdom, that in the Principality of Orange, Poictou almost all the Inhabitants, in Gasconie half; in Languedoc, Normandie, and other Western Provinces, a strong party profess the Evangelical Truth. Which multitudes, although they are but small, and as it were an handful in comparison of all bearing the name of Papists throughout the spacious continent of France; yet in regard of such as are entirely Popish, they have some proportion.

For to omit a great part of French Papists, who in heart believe the sincerity of the Gospel, but dare not make profession thereof for worldly respects, as to obtain great Offices, to avoid penalties, and justice in their litigious suits; almost all the Lawyers, * and learned sort who no doubt have many adherents

* Vid.instru.
& Messives
des Roys
Tres. Christ.
& de leurs
Ambassa-
deurs,Coun-
cil.de Trent.
Borellum.l.4.
de decret.
Ecclesi& Gal-
licæ.o.ii.21,
22. Dua re-
vum li. i. de
benefi.cap.10.
11.li.5. c.11.

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adherents of less knowledge, hold, That the Bishop of *Rome* was anciently the first and chiefest Bishop according to the dignity of precedence, and order, not by any divine Institution, but because *Rome* was the chief City of the Empire; That he obtained his primacy over the Western Church by the gift and clemency of *Pipine*, *Charles the Great*, and other Kings of *France*, and hath no power to dispose of Temporal things; That it belongeth to Christian Kings and Princes to call Ecclesiastical Synods, and to establish their Decrees, to make Ecclesiastical Laws for the good of the Church, reform the abuses therein, and to have the same power and authority over sacred persons in causes Ecclesiastical, as was exercised by *Jo-fias*, and *Constantine the Great*, who said he was a Bishop over the outward things of the Church; That the Laws whereby their Church is to be governed are onely the Canons of the more ancient Councils, and their own National Decrees, and not the Decretals of the Bishops of *Rome*; That the Council of *Constance* assembled

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bled by *Sigismund* the Emperour, and with a concurrent consent of other Christian Princes, decreeing a General Synod to be superiour unto the Pope, and correcting many enormous abuses in the *Roman* Church which yet remain in practise, was a true oecumenical Council, and so likewise the Council of *Basil*; That the Assembly of *Trent* was no lawful Council, and the Canons thereof are rather to be esteemed the Decrees of the Popes who called and continued it, then the Decrees of the Council it self, because in this Assembly, Bishops onely (contrary to the practise of the Council of *Basil*) had decisive voyces, and the greatest parts of Bishops were *Italian*, the Popes vassals; and besides, nothing was then determined that was not at *Rome* fore-determined by the Pope; That the Sacrament of the Lords Supper ought to be administred under both kinds, and at the least a great part of Divine Service is to be performed in their vulgar tongues; *Thus are the greater number of Lawyers and Learned men in France affected, and those*

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who are throughly Popish, are for the most part men of the basest sort, wholly leavened with the bitter slanders and calumniations of malicious Fryers.

Now if to all the fore-named Kingdoms, Principalities, Dukedoms, States, Cities abounding with Professours of the Truth, we add the Monarchs of Great Britanny, Denmark, Sweden, wholly in a manner Protestant, we shall find them not much inferiour in number and amplitude to the Romish party; especially if we consider that the very bulk and body hereof, Italy, and Spain, are by a kind of violence, and necessity, rather then out of any free choice and judgment, detained in their Superstition; namely, by the jealousie, cruelty, and tyrannous vigilancy of the Inquisition, and their own ignorance, being * by Clement the Eight, utterly debarred from all reading of the Sacred Scriptures, whereby they might come to the knowledge of the Truth.

* Vide indicem libro-prohi. edit. Jussu Cleini. S. Et Azou. lin. 8. Morel. Instit. cap. 26.

And if any shall except that the Protestants in diverse Countries before-mentioned cannot be reputed as one body, and of one Church, by reason of many

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many differences, and hot contentions amongst them, let such remember, that howsoever some private men in this holy Society, rather then of it, preferring their novel and passionate fancies, before the peace of the Church, purchased with Christ's precious blood, and the publick weal of Christian Monarchs, unnatural toward their own dear Mother, rending that womb wherein they were new born by the laver of Regeneration, forgetful of their heavenly embassage, which is not onely to reconcile men unto God, but men with men, so far neglecting their own eternal salvation, as to be unmindful of that most undoubted Truth, He that is not in Charity, is in Death, trampling under foot that gloriouſ Legacy of their Lord and Master, My peace I give unto you, my peace I leave with you, have in heat of contention, and bitterness of their souls, strained and racked their weak understanding, to make differences between themselves, even in the main Articles of Faith, and branded one another with Blasphemy, and Heretie, yet these unchristian and uncharitable dissensions are not to be im-

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puted to the whole sacred community of Orthodox Churches, whose harmony and agreement in necessary points of Faith, are onely to be esteemed by their confessions, which by publick Authority they have divulged unto the world.

How many are the differences both in Doctrine and Discipline between the Proctors for the Papal faction, touching Discipline? some teach their Chieftain, the Pope, may erre; others, that he cannot: some, that he is subject unto a General Council; others, that he is above it: some, that all Ecclesiastical Authority is immediately in the Prelates of the Church; others, that it is onely in the Pope, and from him derived unto inferiour Bishops: some, that he hath Temporal authorities over Princes; others, not: Concerning Doctrine, some affirm that Predestination both by grace and glory, is meerly from Gods free pleasure; others from foreseen Desert and Merit: some, that all the Books, or part of them belonging unto the Old Testament, which were not in the Canon of the Jewish Church, are Apocryphal; others, Canonical, Even in the matters of Faith: some, that there is

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is no Original sin inherent in us, but only imputed; others, that it is both inherent and imputed: some, that we are most freely justified, by the means of Faith, Hope, &c. others, by the Value and Merit of these vertues: some, that Faith is onely a general assent unto divine truth; others, that it is a special perswasion touching the Remission of our sins through Christ: some, that we appear righteous in Gods sight, partly through imputed, partly through inherent righteousness; others, onely by inherent: some, that eternal life is due unto our Works onely, by vertue of Gods free and gracious promise; others, through the Merit of the work done: some, that all the moral good Works of Infidels, and Ethnicks are sins; others, that they are without sin: some, that the B. Virgin was conceived without Original sin; others, the contrary, and that with such eagerneſſ, that the one condemn the other of Heretie: yet, because these contentions are between private men, and they all (in Spain, and Italy, but not in France, as hath been shewed) accord in the chief points of Doctrine publickly established

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blished in the Council of Trent, they boast much of their unity.

Although then some private men, unworthy to take the Word of peace and reconciliation into their virulent and contentious mouths, led more by passion, and their own self-pleasing conceit, then by the sacred Rules of the Truth, and Piety, have laboured to sow the tares of dissention in the Vineyard of the Lord, and hereby have made crooked some few branches cleaving unto them: yet the general Societies of Orthodox Churches in the publick Confessions of their Faith, do so agree, that there is a most sacred harmony between them, in the more substantial points of Christian Religion necessary to salvation.

This is manifest out of the Confessions themselves, which are these, the Angelicane, the Scotiane, French, Helvetian former, and later, the Belgick, Polonick, Argentine, Augustane, Saxonick, Wirtenbergick, Palatine, Bohemick or Waldensian Confession: for there is none of the Churches formerly pointed out in divers places of Europe which doth not embrace one of these

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these confessions, and all of them harmoniously conspire in the principal Articles of Faith, and which nearest concern our eternal Salvation; as in the infallible verity and full sufficiency of the Scriptures, divine essence and unity of the everlasting God-head, the sacred Trinity of the three glorious persons, the blessed Incarnation of Christ, the omnipotent Providence of God, the absolute suprem head of the Church, Christ, Justification by Faith through Christ, and the nature of a lively Faith, Repentance, Regeneration and Sanctification, the difference between the Law and the Gospel, touching Free-will, Sin, and Good Works, the Sacraments their number and use, the notes of the Church, the divine authority of Magistrates, the Resurrection, and state of Souls after death.

And for the chief point of difference, which is conceived to be between the Professours of the Gospel about the presence of Christ in the sacred Eucharist, such as are parties in this Confession ingeniously confess, that de re ipsa, touching the thing it self, there is no opposition, but onely we vary in some

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some ordinances, and circumstances of the thing. We agree *re ipsa*, in the matter it self, although we differ according to the diversity of Gods gifts in expressing and aptly and clearly that we conceive concerning this matter. We all acknowledge that the holy Symbols, or Signs, are not *inanes significationes*, barely significative, but what by divine Institution they represent and testifie unto our souls, is as truly and certainly delivered unto us from God, as the Symbols themselves. But the question is, whether as the Sign with the thing signified is present in respect of our Body, and not rather in regard of our well receiving it by Faith. Moreover, whether as both the sign, and thing signified are exhibited to all, so all receive both, some to life, others to their perdition. So that we all believe the true Communication of the true Body and Bloud of our Lord Jesus Christ, onely concerning the manner of Communication, is the Controversie. But who can rightly judge that for this the sacred union and fellowship of Churches, is to be dissolved. *Their*

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There being so excellent a foundation and firm ground-work of unity between the Protestants, how worthy a work would it be for Christian Princes to imitate the Professours of the Gospel in the Kingdom of Polonia, and by a general Assembly of moderate and unpartial Judges, and sensible of the bleeding wounds Religion receiveth by Sects and Discords, make up the ruines and breaches of Churches, caused hitherto through private contentions, and to cement them together (if it shall please God out of the riches of his mercy to prosper their heroical and religious endeavours) with an everlasting bond of Concord. There were never greater hopes of the success of so noble and incomparable a work, than in this age, which hath afforded us the blessing of our most gracious Soveraign, so religiously studious of publick peace, and so exquisitely enabled with many rare endowments to promote so pious and renowned an action.

In the mean time, if any in these private distractions concerning matters of Religion, excited by the malice of Sathan, and his wretched instruments,
shall

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Epist. 86.

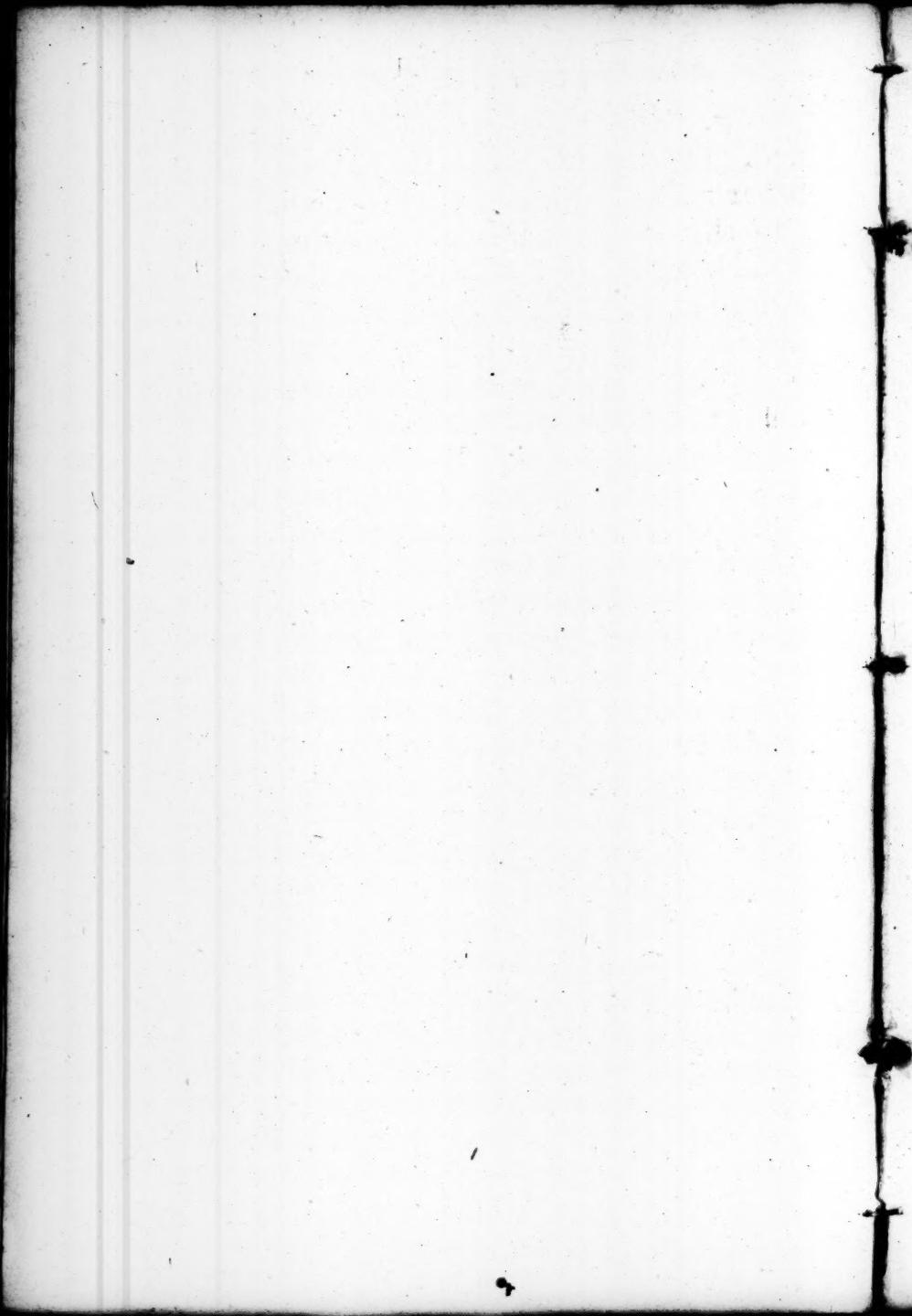
In Psal. 21.

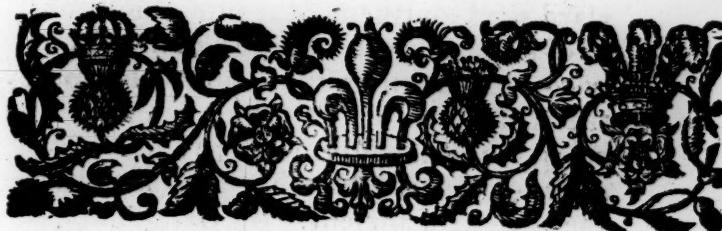
shall doubt which way to take , let him follow the grave and divine instructions of that excellent light of the Church, S.Aug. who first exhorteth us not to busse our selves overmuch in enquiring after those things, quæ nihil certi habent in Scriptura, which have no firm footing in the Scriptures , but in receiving , or rejecting them to follow the custome, and practise of particular Churches wherein we live, otherwise (saith he) If we will dispute of these things, and contend one with another: orietur interminata luctatio , there will hence arise an endless strife. And his second admonition is, that for the establishing of our Consciences in points of Faith necessary to obtain eternal life , we should follow our blessed Saviours Commandement : Search the Scriptures. Why (saith this devout and learned Father , speaking to contentious Christians) do we strive ? we are brethren. Our Father hath not died intestate : he hath made his last will : he is dead, and risen again. There is contention still about an inheritance as long as the Testament is not made known, but when it is published in judgment, all are silent to hear

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hear it. The Judge attentively list-
neth unto it, the Advocates hold their
peace : the Cryers command silence,
and the whole multitude present,
stand in a suspense , that the words of
a dead man lying in his grave without
sense and life may be rehearsed. Are
the words of a dead man and inter-
red, so powerful and available , and
shall the Testament of Christ sitting
in heaven be impugned ? Open it,
let us read, we are brethren, why do
we strive ? Our Father hath not left
us destitute of his last Will : he that
made it liveth for ever; he heareth
our voice and acknowledgeth his
own voice. Let us read, why contend
we? Having found the Inheri-
tance let us lay hold of it. *Aperi, lege :*
open and read.

O F





Of the Ancient
L A R G N E S S
 Of the
G R E E K Tongue.

C H A P. I.

REECE, as it was anciently known by the name of *Hellas*, was inclosed betwixt the Bay of *Ambracia*, with the River *Arachthus*, that falleth into it on the West, and the River *Peneneus* on the North, and the Sea on other parts. Strabo l. 8. non longe à principio.

C So

The Ancient extent

So that *Acarnania* and *Theffaly*, were toward the Continent, the utmost Regions of *Greece*. But yet, not the Countries only contained within those limits, but also the Kingdoms of *Macedon*, and *Epirus*; being the next adjoyning Provinces (*Macedon* toward the North, *Epirus* toward the West) had anciently the *Greek Tongue* for their vulgar Language: for although it belonged originally to *Hellas* alone, yet in time it became vulgar to these also.

Secondly, It was the Language of all the Isles in the *Ægean Sea*; of all those Islands I say, that are betwixt *Greece* and *Asia*, both, of the many small ones, that lye between *Candy* and *Negropont*, named *Cyclades* (there are of them 53), and of all above *Negropont* also, as far as the Strait of *Constantinople*.

Thirdly, Of the Isles of *Candy*, *Scarpanto*, *Rhodes*, and a part of *Cyprus*, and of all the small Islands along the Coast of *Asia*, from *Candy* to *Syria*.

Fourthly, Not only of all the West part of *Asia* the less (now called *Anatolia*, and corruptly *Natolia*) lying toward the *Ægean Sea*, as being very thick planted with *Greek Colonies*: of which, some one, *Miletus* by name, is registred, by *Senec.consol. neca**, to have been the mother of 75 by *ad.Hel.c.6.* *Pliny*, of 80 Cities; But on the North side also toward the *Euxine Sea*, as far (faith

(faith *Isoocrates*) as *Sinope*, and on the South side respecting *Africk*, as far (faith *Lucian*) as the *Chelidonian Isles*, which are over against the confines of *Lycia* with *Pamphylia*. And yet although within these limits onely, Greek was generally spoken, on the Maritime coast of *Asia*, yet beyond them, on both the shoars Eastward, were many Greek Cities (though not without barbarous Cities among them.) And specially I find the North Coast of *Asia*, even as far as *Trebizond*, to have been exceedingly well stored with them. But, it may be further observed likewise out of Histories, that not only all the Maritime part of *Anatolia*, could understand and speak the Greek tongue, but most of the Inland people also, both by reason of the great Traffick, which those rich Countries had for the most part with Grecians, and for that on all sides, the East onely excepted, they were invironed with them. Yet nevertheless, it is worthy observing, that albeit the Greek tongue prevailed so far in the Regions of *Anatolia*, as to be in a manner general, yet for all that it never became vulgar, nor extinguished the vulgar Languages of those Countries. For it is not only particularly observed of the *Galatians*, by *Hierome*, that beside the Greek tongue, they had also their peculiar Language, like that of *Trier*: and of the *Carians* by *Strabo*, that in their

Isoctr. in pa-
negyric. long.
post med.
Lucian. in
dialog. dea-
mor. non
longe ab
init.

Hier. in Pro-
em. 1.2. com.
Epist. ad Gal.
Strab. l. 14.

The Ancient extent

Language were found many Greek words, which doth manifestly import it to have been a several tongue : but it is directly recorded by * *Strabo* (out of *Ephorus*) that of sixteen several Nations, inhabiting that tract, onely three were Grecians, and all the rest (whose names are there registered) barbarous and yet are omitted the *Cappadocians*, *Calatians*, *Lydians*, *Maeonians*, *Cataonians*, no small Provinces of that Region. Even as it is also observed by *Pliny*, and others, that the 22 Languages, whereof *Mithridates* King of *Pontus*, Val.Max.l.8. is remembred to have been so skilful, as c.7. to speak them without an Interpreter, Gell. l.17. were the Languages of so many Nations c.17. subject to himself, whose dominion yet we know, to have been contained, for the greatest part within *Anatolia*. And, although all these be evident testimonies, that the *Greek* tongue was not the vulgar or Native language of those parts, yet, among all none is more effectual, then that remembrance in the second Chapter of the *Acts*, where divers of those Regions, as *Cappadocia*, *Pontus*, *Asia*, *Phrygia*, and *Pamphilia*, are brought in for instances of differing Languages.

Act.2.9,& 10. Fifthly, Of the greatest part of the Maritime coast of *Thrace*, not onely from *Hellespont* to *Bizantium* (which was \dagger that part of Constantinople, in the East corner of the City, where the *Serraille* of the Great

\ddagger *Douſa. Itin.*
Constantino-
pol. pag. 24.

Great Turk now standeth) but above it, all along to the out-lets of *Danubius*. And yet beyond them also; I find many Greek Cities to have been planted along that Coast (*Scylax of Carianda* is my Author Scylax Cari-with some others) as far as the Strait of ^{and.in peri-}*Caffa*, and specially in *Taurica*. Yea, and ^{plo Jornand.} *de reb.Getic.* beyond that Strait also Eastward, along ^{c.5.} all the Sea coast of *Circassia*, and *Mengrelia*, to the River of *Pbasis*, and thence compassing to *Trebizond*, I find mention of many scattered Greek Cities: that is, (to speak briefly) in all the circumference of the Euxine Sea.

Sixthly (from the East and North to turn toward the West) It was the Language of all the West, and South Islands, that lye along the Coast of *Greece* from *Candy to Corfu*, which also was one of them, and withal, of that fertile *Sicily*, in which one Island, I have observed in good Histories, above 30 Greek Colonies, to have been planted, and some of them goodly Cities, specially *Agrigentum* Strabo 1.6.in medio. and *Syracusa*, which latter Strabo hath recorded to have been 180 furlongs, that is, of our miles 22 and half in circuit.

Seventhly, Not onely of all the Maritime coast of *Italy*, that lyeth on the *Tyrrhene Sea*, from the River *Garigliano*, (*Liris* it was formerly called) to *Leucopetra*, the most Southerly point of *Italy*, for all that shoar being neer about

The Ancient extendumt

240 miles, was inhabited with Greek Colonies : And thence forward, of all that end of Italy, that lyeth towards the Ionian Sea, about the great bayes of Squillacci and Taranto (which was so thick set with great and goodly Cities of Grecians, that it gained the name of *Magna Gracia*) but, beyond that also, of a great part of Apulia, lying towards the Adriatick Sea. Neither did these Maritime parts onely, but, as it seemeth the Inland people also towards that end of Italy, speak the Greek tongue. For I have seen a few old Coins of the Brutians, and more may be seen in Goltzius, having Greek Inscriptions, wherein I observe they are named *Bερτιοι*, with an æ, and two tt, and not as the Roman Writers term them, *Brutii*. And I have seen one piece also of Pandosia, an In-lad City of those parts, with the like. Neither was the vulgar use of the Greek tongue utterly extinct in some of those parts of Italy, till of late : for Galatens a Learned man of that Country, hath left written, that when he was a boy (and he lived about 120 years ago) they spake Greek in Callipolis a City on the East shore of the Bay of Taranto. But yet it continued in Ecclesiastical use in some other parts of that Region of Italy much later : for Gabriel Barrius that lived but about 40 years since, hath left recorded, that the Church of Rossano (an Archiepiscopal City

Goltz. in Nu-
mismat. Mag-
næ Græciae
Tab. 24.

Galat. in de-
scriptione
Callipolis.

Bar.lib.5 de
Antiquit.Ca-
labr.

City in the upper *Calabria*, retained the Greek tongue and ceremony till his time, and then became Latin. Nay, to descend yet a little nearer the present time, *Angelus Rocca* that writ but above 20 years ago, hath observed, that he found in some parts of *Calabria*, and *Apulia*, some remainders of the Greek speech to be still retayned.

Rocca tract.
de dialectis
in Italica
lingua.

Eightly, and lastly, that shoar of *France*, that lyeth towards the Mediter- rane Sea, from *Rodanus* to *Italy*, was pos- sessed with *Grecians*, for * *Massilia* was a Colony of the *Phoeceans*, and from it many other Colonies were derived, and + pla- ced along that shoar, as far as *Nicea*, in the beginning of *Italy*, which also was one of them.

* Strab.l.4.
non long. à
princip.Thu-
cid.l.1.
+ Strab. loco
citato.
Plin.l.3.c.5.

And yet beside all these fore-named, I could reckon up very many other disper- sed Colonies of the *Greeks* both in *Europe* and *Asia*, and some in *Africk*, for al- though I remember not, that I have read in any History, any Colonies of the *Gre- cians* to have been planted in *Africk*, any where from the greater *Syrtis* Westward, except one in *Cirta*, a City of *Numidia*, placed there by *Micipsa* the Son of *Ma- finissa*, as is mentioned in *Strabo*: yet Strab.l.17. thence Eastward it is certain some were: for the great Cities of *Cyrene*, and *Alex- andria*, were both *Greek*. And it is evi- dent, not onely in * *Strabo* and *Ptolomy*, * Loco jam citato. Ptol. tab.3. Africæ.

The Causes of so large

Mela l.i.c.8. but in *Mela*, and other Latin Writers, that most of the Cities of that part carried *Greek Names*. And lastly, *Hierome* hath directly recorded, that *Lybia*, which is properly that part of *Africk* adjoyning to *Egypt*, was full of *Greek Cities*.

Hieron.loco
supra citato.

These were the places, where the *Greek tongue* was natively and vulgarly spoken, either originally, or by reason of Colonies. But yet for other causes, it became much more large and general. One was the love of Philosophy, and the liberal Arts, written in a manner only in *Greek*. Another, the exceeding great trade and traffick of *Grecians*, in which, above all Nations, except perhaps the Old *Phenicians* (to whom yet they seem not to have been inferiour) they employed themselves. A third, Beyond all these, because those great Princes, among whom all that *Alexander* the Great had Conquered, was divided, were *Grecians*, which for many reasons, could not but exceedingly spread the *Greek tongue*, in all those parts where they were Governors; among whom, even one alone

Appian.l.de
bellis Syriac.

Selucus by name, is registred by *Appian*, to have founded in the East parts under his government, at least 60 Cities, all of them carrying *Greek names*, or else named after his Father, his Wives, or himself. And yet there was a fourth cause, That in the after time greatly furthered

Spreading the Greek Tongue.

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furthered this inlargement of the *Greek* tongue, namely the imployment of *Grecians* in the government of the Provinces, after the translation of the Imperial Seat to Constantinople. For these causes I say, together with the mixture of *Greek Colonies*, dispersed in many places (in which fruitfulness of Colonies, the *Grecians* far passed the *Romans*) the *Greek* tongue spread very far, especially towards the East. In so much, that all the Orient (which yet must be understood with limitation, namely the Oriental part of the *Roman Empire*, or to speak in the phrase of those times, the Diocese of the Orient, which contained *Syria, Palestine, Cilicia*, and part of *Mesopotamia* and of *Arabia*) is said by Hieron. ubi rome to have spoken *Greek*: which also supra. Isidore specially observeth in *Egypt*, and Isidor. Ori-Syria, to have been the *Dorick Dialect*. gin.l.9.c.1. And this great glory, the *Greek* tongue held in the Apostles time, and long after, in the Eastern parts, till by the inundations of the *Saracens of Arabia*, it came to ruine in those Provinces, about 640 years after the birth of our Saviour, namely, in the time of the Emperor *Heraclius* (the *Arabians* bringing in their Language together with their victories, into all the Regions they subdued) even as the Latin tongue is supposed to have perished by the inundation and mixture of the *Gothes*, and other barbarous Nations in the West.

C H A P.

C H A P. II.

Of the decaying of the Ancient Greek Tongue, and of the present Vulgar Greek.

BUT at this day, the *Greek* tongue is very much decayed, not onely as touching the Largness, and Vulgarness of it^t, but also in the Pureness and Elegancy of the Language. For as touching the former, First, in *Italy*, *France*, and other places to the West, the natural Languages of the Countries have usurped upon it. Secondly, In the skirts of *Greece* it self, namely in *Epirus*, and that part of *Macedon* that lyeth towards the *Adriatick Sea*, the *Sclavonick* tongue hath extinguished it. Thirdly, In *Anatolia*, the *Turkish* tongue hath for a great part suppressed it. And Lastly, in the more Eastward, and South parts, as in the part of *Cilicia*, that is beyond the River *Piramus*, in *Syria*, *Palestine*, *Egypt* and *Lybia*, the *Arabian* tongue hath abolished it: Abolished it I say, namely, as touching any vulgar use, for, as touching Ecclesiastical use, many Christians of those parts still retain it in their Liturgies. So that, the parts in which the *Greek* tongue is spoken at this day, are (in

Greek Tongue decayed.

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(in few words) but these, First *Greece* it self (excepting *Epirus*, and the West part of *Macedon.*) Secondly, The Isles of the *Aegean Sea*. Thirdly, *Candy*, and the Isles Eastward of *Candy*, along the Coast of *Asia to Cyprus* (although in *Cyprus*, divers other Languages are spoken, beside the *Greek*) and likewise the Isles Westward of *Candia*, along the Coasts of *Greece*, and *Epirus*, to *Corfu*. And Lastly, a good part of *Anatolia*.

But as I said, the *Greek tongue*, is not only thus restrained, in comparison of the ancient extention that it had, but it is also much degenerated and impaired, as touching the pureness of speech, being overgrown with barbarousness: But yet not without some relish of the ancient elegancy. Neither is it altogether so much declined from the ancient *Greek*, as the *Italian* is departed from the *Latin*, as *Bellonius* hath also observed, and by conferring of divers Epistles of the present Language, which you may find in *Crusius* his *Turcogracia*, with the ancient Tongue, may be put out of question, which corruption yet, certainly hath not befallen that Language, through any inundation of barbarous people, as is supposed to have altered the *Latin tongue*, for although I know *Greece* to have been overrun, and wasted by the *Gothes*, yet I find not in Histories any remembrance of

Belon. Ob-
servat. L.1.
c.3. Turco-
græc. L.3.
& 5.

The pureness of the

of their habitation, or long continuance in *Greece*, and of their coalition into one people with the *Grecians*, without which, I conceive not, how the Tongue could be greatly altered by them. And yet certain it is, that long before the *Turks* came among them, their Language was grown to the corruption wherein now it is, for that, in the Writings of *Cedrenus*, *Nicetas*, and some other late *Greeks* (although long before the *Turks* invasion) there is found, notwithstanding they were Learned men, a strong relish of this barbarousness: Insomuch that the Learned *Grecians* themselves acknowledge it to be very ancient, and are utterly ignorant when it began in their Language: which is to me a certain Argument, that it had no violent nor sudden beginning, by the mixture of other Forreign Nations among them, but hath gotten into their Language, by the ordinary change, which time and many common occasions that attend on time, are wont to bring to all Languages in the World, for which reason, the corruption of Speech growing upon them, by little and little, the change hath been unsensible. Yet it can-

* Zygomalos
in Epist. ad Cruf. Turco-
græc.

not be denied (and * some of the *Grecians* themselves confess so much) that beside many *Roman* words, which from the translation of the Imperial Seat to *Constantinople*, began to creep into their Language,

Language, as we may observe in divers Greek Writers of good Antiquity, some Italian words also, and Sclavonian, and Arabick, and Turkisb, and of other Nations, are gotten into their Language, by reason of the great traffick and commerce, which those people exercise with the Grecians. For which cause, as Bellonius hath observed, it is more altered in the Maritime parts, and such other places of Foreign Concourse, then in the inner Region. But yet, the greatest part of the corruption of that Language, hath been bred at home, and proceeded from no other cause, then their own negligence, or affectation. As First (for example) by mutilation of some words, pronouncing and writing *στ* for *μηστιν*, *ρα* for *ινα*, &c. Secondly, by compaction of several words into one, as *πεδης* for *πες ειδης*, *τασθη* for *εις τα σαθη*, &c. Thirdly, by confusion of sound, as making no difference in the pronouncing of three vowels, namely *η*, *ε*, *υ*, and two diphthongs *αι* and *αι*, all which five they pronounce by one letter i, as *οινος*, *ειρων*, *συδη*, *λυθη*, they pronounce *icos*, *icon*, *stithi*, *lipi*. Fourthly, by translation of Accents from the Syllables to which in Ancient pronouncing they belonged to others. And all those four kinds of Corruption, are very common in their Language:

Bellon. Ob-
servat. l.1.
c.3.

Vide Cruf.
Turcogræc.
pag. 44.224.
242.391.398,
399, &c.

for

The Corruption of the

Burian. in
Coron. pre-
tiosa.

Gerlach.apud
Crus. l. 7.
Turcogræc.
pag.489.

Bellon.Ob-
servat.l.2.
6.III.

* Burdouizt.
in epist. ad
Chitraq. apud
Illum in Lib.
de Statu Ec-
clesiar.p.47.

for which reasons, and for some others, which may be observed in *Crusius*, *Burrana*, &c. the Greek tongue is become much altered (even in the proper and native words of the Language) from what Anciently it was, yet nevertheless it is recorded by some, that have taken diligent observation of that Tongue, in the several parts of *Greece*, that there be yet in *Morea* (*Peloponnesus*) betwixt *Napoli* and *Monembassi* (*Nauplia* and *Epidaurus* they were called) some fourteen Towns, the Inhabitants whereof are called *Zacones* (for *Lacones*) that speak yet the Ancient Greek tongue, but far out of Grammar Rule: yet, they understand those that speak Grammatically, but understand not the vulgar Greek. As *Belloni* likewise remembreth another place near *Heraclea* in *Anatolia*, that yet retaineth the pure Greek for their vulgar Language. But the few places being excepted, it is certain, that the difference is become so great, betwixt the present and the Ancient Greek that their Liturgy,

* which is yet read in the Ancient Greek tongue, namely that of *Basil*, on the Sabbaths and solemn daies, and that of *Chrysostome* on common daies, is not understood (or but little of it) by the vulgar people, as Learned men that have been in those parts, have related to
t others

+ others, and to my self: which may be +Vid. Chirræ.
also more evidently proved to be true by loc. citato, &
this, because the skilful in the learned Turcogræcæ
Greek, cannot understand the vulgar. Crufii. p. 127.
& 415. &c.



C H A P. III.

*Of the Ancient Largeness
of the Roman Tongue
in the time of the Ro-
man Empire.*



HE ordinary bounds of the *Roman Empire* were, on the East part of *Euphrates*, and sometimes *Tigris*: On the North the Rivers of *Rhene*, and of *Danubius*, and the *Euxine Sea*: On the West the Ocean: On the South the *Cataracts* of *Nilus*, in the utmost border of *Egypt*, and in *Africk* the mountain *Atlas*. Which beginning in the West, on the shoar of the Ocean, over against the *Canary Islands*,

The Increase of Rome

Islands, runneth Eastward almost to *Egypt*, being in few places distant from the Mediterrane Sea more than 200 miles. These, I say, were the ordinary bounds of that Empire in the Continent: for, although the Romans passed these bounds sometimes, specially toward the East and North, yet they kept little of what they wan, but within those bounds mentioned the Empire was firmly established. But here, in our great Isle of *Britain*, the *Pictes Wall* was the limit of it, passing by *Newcastle* and *Carleil*, from *Tiumouth* on the East Sea to *Solway Frith* on the West, being first begun by the Emperor *Adrian*, and after finished, or rather repaired by *Septimius Severus*.

* *Spartian.* in Hadriano & in Severo.

To this greatness of Dominion, *Rome* at last arrived from her small beginnings. And small her beginnings were indeed, considering the huge Dominion to which she attained. For First, The Circuit of the City Wall, at the first building of it by *Romulus* in Mount *Palatine* could not be fully one Mile: for the Hill it self, as is observed by *Andrea Fulvio*, a Citizen and Antiquary of *Rome*, hath no more in Circuit: And, that *Romulus* bounded the *Pomerium* of the City (which extended somewhat beyond the Wall) with the foot of that Hill in compas, *Gellius* hath left Registered. Secondly, The Territory and liberties of *Rome*, as *Strabo* hath remem-

*And Fulv. l.2.
Antiq. Rom.
Ca.3.*

Gell. l.13.

*c. 14.
Strab. l.1.*

emembred, extended at the first, where it stretched farthest scarce six miles from the City. And Thirdly, The first inhabitants of *Rome*, as I find recorded in *Dionysius of Halicarnassus*, were not in number about 3300 at the most. Yet, with time, and fortunate success, *Rome* so increased, that in *Aurelianuſ his time*, the circuit of the City Wall was 50 miles, as *Vopiscus* hath recorded: And the Dominion grew to the largeness above-mentioned, containing about 3000 miles in length, and about 1200 in breadth: and lastly the number of free Citizens, even in the time of *Marius*, that is long before Forreign Cities and Countries, began to be received into participation of that freedome, was found to be 463000 as *Eusebius* hath remembred: Of free Citizens, I say, (for they only came into *Cense*) but if I should add their Wives, and Children, and Servants, that is, generally all the Inhabitants, * a Learned man hath esteemed them, and not without great likelyhood of truth, to have been no less then three or four millions.

Beyond these bounds therefore of the *Roman Empire* (to speak to the point in hand) the *Roman tongue* could not be in any common use, as neither to speak of our Kings Dominions in *Ireland*, *Scotland*, nor *Northumberland*, as being no

D. Subjects

Dionys. Hal.
l. 2. Antiq.
Romanar.

*Vopisc. in
Aureliano.*

*Euseb. in
Chron. ad
Olymp. 174.*

* *Lipsius de
Magnit. Ro-
mana l.3 c.7.*

The Causes of spreading

Subjects of the *Roman Empire*. And that within these bounds it stretched far and wide (in such manner as I will afterward declare) two principal Causes there were. One was, the multitude of Colonies, which partly to repress Rebellion in the subdued Provinces, partly to resist Foreign Invasions, partly to reward the Ancient Soldiers, partly to abate the redundancy of the City, and relieve the poorer sort, were sent forth to inhabit in all the Provinces of the Empire: Another, as the donation of *Roman freedom*, or Communication of the right and benefit of *Roman Citizens* to very many of the Provincial, both Cities and Regions. For First, All *Italy* obtained that freedom in the time of *Sylla* and *Marius*; at the compounding of the *Italian War*, as *Appian* hath recorded: All *Italy*, I say, as then it was called and bounded, with the Rivers of *Rubicon* and *Arnus*, that is, the narrower part of *Italy*, lying betwixt the *Adriatick* and the *Tyrhene Seas*. Secondly, *Julius Cesar* in like sort enfranchized the rest of *Italy*, that is the Border part, named then *Gallia Cesalpina*, as is remembred by *Dion*. But not long after, the Foreign Provinces also began to be enfranchized, *France* being indued with the liberty of *Roman Citizens* by *Galba*, as I find in *Tacitus*; *Spain* by *Vespasian*, as it is in *Pliny*. And at

Appian.l.1.
Civil. longe
ante med.

Dion.l.48.

Tacit.l.1.
Historiar.
Plin.l.3.c.3.

at last, by *Antonius Pius*, all without exception that were subject to the Empire of *Rome*, as appeareth by the testimony of *Vipian* in the *Digests*. The benefit of which *Roman Freedom*, they that would use, could not with honesty do it, remaining ignorant of the *Roman tongue*.

These two as I have said, were the principal causes of intlarging that Language: yet other there were also, of great importance, to further it. For First, Concerning Ambassages, Suits, Appeals, or whatsoever other business of the Provincials, or Forraigns, nothing was allowed to be handled or spoken in the *Senate at Rome*, but in the Latin tongue. Secondly, The Laws whereby the Provinces were governed were all written in that Language, as being in all of them, excepting only municipal Cities, the ordinary *Roman Law*. Thirdly, The * Prætors of the Provinces were not allowed to deliver their Judgments save in that Language: and we read in *Dion Cassius*, of a principal man in *Greece*, that by *Claudius* was put from the order of Judges, for being ignorant of the Latin tongue: and to the same effect in *Valerius Maximus*, that the *Roman Magistrates* would not give audience to the *Grecians* (less therefore I take it to the Barbarous Nations) save in the Latin tongue. Fourthly, The general Schools

Digest. l. 1.
*Tit. de Statu
hominum
Leg. In Orbe
Romano.*

Digest. l. 42:
*Tit. de re ju-
dicata. Leg.
Decret.*

Dion. l. 57.
*Val. Maxim.
l. 2. c. 2.*

Latin most spoken in

Tacit. l.3.
Annal.
Hieron. in
ep ad Rusti-
cum. Tom. I.

August. de
Civit. Dei
lib. 19. c. 7.

Liv. Histor.
Rom. l.40.

erected in sundry Cities of the Provinces, whereof we find mention in *Tacitus*, *Hie-*
rome, and others (in which the *Roman*
tongue was the ordinary and allowed
Speech, as is usual in Universities till this
day) was no small furtherance to that
Language. And, to conclude that the
Romans had generally (at least in the
after-times, when *Rome* was become a
Monarchy, and in the flourish of the
Empire) great care to enlarge their
tongue, together with their Dominion,
is by *Augustine* in his Books *de Civitate*
Dei, specially remembred. I said it was
so in the after-times, for certainly, that
the *Romans* were not very anciently pos-
sessed with that humour of spreading
their Language appeareth by *Livy*, in
whom we find recorded, that it was
granted the *Cumanes* for a favour: and
at their suit, that they might publickly
use the *Roman* tongue, not fully 140 years
before the beginning of the Emperours:
And yet was *Cuma* but about 100 miles
distant from *Rome*, and at that time the
Romans had Conquered all *Italy*, *Sicily*,
Sardinia, and a great part of *Spain*.

But yet in all the Provinces of the
Empire, the *Roman* tongue found not
alike acceptance and success, but most
inlarged and spread it self toward the
North, and West, and South bounds, for
First, That in all the Regions of *Pan-*
nonia

nonia it was ~~kt~~ awn *Velleius* is mine Au- Vellei.lib.2.
thor: Secondly feThat it was spoken in
France and *Spane*; *Strabo*: Thirdly, That *Strab.lib.3,*
in *Africk*, *Apuleius*: And it seemeth the & 4.
Sermons of *Cyprian* and *Augustine*, yet Apulei. in
extant (of *Augustine* it is manifest) that Floridis,
they preached to the people in Latin.
But in the East parts of the Empire, as
in *Greece* and *Asia*, and so likewise in
Africk, from the greater *Syrtis* East-
ward, I cannot in my reading find that
the *Roman* tongue ever grew into any
common use. And the reason of it seems
to be, for that in those parts of the Em-
pire it became most frequent, where the
most and greatest *Roman Colonies* were
planted. And therefore over all *Italy*,
it became in a manner vulgar, wherein I
have observed in Histories, and in Re-
gisters of ancient Inscriptions, to have
been planted by the *Romans* at several
times above 150 Colonies: as in *Africk*,
also neer 60 (namely 57) in *Spain* 29, in
France, as it is stretched to *Rhene* 26, and
so in *Illyricum*, and other North parts of
the Empire, between the *Adriatick* Sea
and *Danubius* very many. And yet I
doubt not, but in all these parts, more
there were then any History or Ancient
Inscription that now remains hath re-
membred.

Latin, why so little

And contrariwise in those Countries, where fewest Colonie were planted, the Latin tongne grew nothing so common: as for example, here in *Britain*

¹ Eboracum.

² Debuna.

³ Isca.

⁴ Camalodunum.

Onuphr.in Imper.Rom.

* Tacit.l.14. Annal.

Onuphr.lib.
jam citato.

*Vide Digest.
l.50. Tit.de
Censibus
Leg. scien-
dum.

Pancirel. id

Comment.

Notit.Imper.
Orientalis
cap.138.

there were but four: those were ¹ York, ² Chester, ³ Caerwysk in Monmouth-shire, and ⁴ Maldon in Essex (for London, although recorded for one by *Onuphrinus*, was none, as is manifest by his own * Author, in the place that himself alledgedeth) and therefore we find in the British tongue which yet remaineth in Wales, but little relish (to account of) or reliques of the Latin. And, for this cause also partly, the East Provinces of the Empire favoured little or nothing of the Roman tongue. For First, In Africk, beyond the greater Syrtis, I find

never a Roman Colony: for *Onuphrinus*, that hath recorded * *Indicia Cyrenensium* for one, alledging *Vipian* for Author, was deceived by some faulty Copy of the Digests. For the Corrected Copies have *Zernenfum*, and for *Indicia* is to be read in *Dacia*, as is rightly observed (for in it the City of *Zerne* was) by *Pancirellus*. Secondly, In Egypt there were but two: and to be brief, *Syria* onely excepted, which had about 20 Roman Colonies, but most of them late planted, especially by *Septimius Severus*, and his Son *Bassianus*, to strengthen that side of the Empire against the *Parthians* (and yet

I find not that in *Syria*, the *Roman* tongue ever obtained any vulgar use ; the rest had but very few, in proportion to the largeness of those Regions.

Of which little estimation, and use of the *Roman* tongue, in the East parts, beside the want of Colonies fore-mentioned, and to omit their love to their own Languages, which they held to be more Civil than the *Roman*; another great cause was the *Greek*, which they had in a far greater account, both, for Learning sake (insomuch that *Cicero* confesseth, *Graca* (saith he) *leguntur in omnibus fere gentibus, Latina suis finibus, exquisitane, continentur*) and for Traffick, to both which, the *Gracians* above all Nations of the World were anciently given: to omit, both the excellency of the Tongue it self for sound and copiousnes, and that it had forestalled the *Roman* in those parts. And certainly, in how little regard the *Roman* tongue was had in respect of the *Greek*, in the Eastern Countries, may appear by this, that all the Learned men of those parts, whereof most lived in the flourish of the *Roman Empire*, have written in *Greek*, and not in *Latin*: as *Philo*, *Josephus*, *Ignatius*, *Justine Martyr*, *Clemens Alexandrinus*, *Origen*, *Eusebius*, *Athanasius*, *Basil*, *Gregory Nyssene*, and *Nazianzen*, *Cyril of Alexandria*, and of *Jerusalem*,

Cicer. in
orat. pro
Archia po-
eta.

Latin little respected, &c.

Concil.Ephe-
sin.Tom.2.
Cap.13.
Edit.Bin.

Epiphanius, Synetius, Ptolomy, Strabo, Porphyry, and very many others, so that of all the Writers that lived in *Asia*, or in *Africk*, beyond the greater *Syrtis*, I think we have not one Author in the Latin tongue: and yet more evidently may it appear by another instance, that I find in the third general Counsel held at *Ephesus*, where the Letters of the Bishop of *Rome*, having been read by his Legates in the Latin tongue, it was requested by all the Bishops, that they might be translated into *Greek*, to the end they might be understood. It is manifest therefore, that the *Roman* tongue was neither vulgar, nor familiar in the East, when the Learned men gathered out of all parts of the East understood it not.

C H A P.

C H A P. IV.

*That the Roman Tongue abolished
not the vulgar Languages, in
the Forraign Provinces of the
Roman Empire.*

OF the weak impression therefore of the *Roman Language* in the East, and large entertainment of it in the West, and other parts of the Empire, and of the causes of both, I have said enough. But in what sort, and *Galat.de Situ Japigia.p.98.* how far it prevailed, namely, whether so far, as to extinguish the Ancient *vulgar Languages* of those parts, and it self, instead of them to become the Native and *Vulgar Tongue*, as *Galatens* hath pronounced touching the *Punick*, and *Vines* with many other of the *Gallick* and *Spaniſh*, I am next to consider.

Viv. L.3. de Tradend. disciplin. & ad August. de Civit. Dei l.19.c.7.

First therefore, it is certainiy observed, that there are at this day fourteen Mother Tongues in *Europe* (beside the Latin) which remain, not onely not abolished, but little or nothing altered, or impaired by the *Romans*. And those are the 1 *Irish*, spoken in *Ireland*, and a good part of *Scotland*: the 2 *Brittiſh* in *Wales*,

Fourteen Tongues in Europe

3 Scalig. in
Diatrib. de
ling. Europæ.
4 Merul.
Cosm. part. 2.
L. 2. C. 8.
5 Scalig. loco
citato.

* Ortel. in
tab. Fris. O-
riental.

* Scalig. loco
citato.

13 Bert. in
Descrip.
Hungar.

Wales, Cornwaile, and Britain of France :
the 3 Cantabrian near the Ocean, about
the Pyrene Hills, both in France and Spain :
the 4 Arabick, in the steepy Mountains
of Granata, named Alpuxarras : the 5 Fin-
nique, in Finland and Lapland : the
6 Dutch, in Germany, Belgia, Denmark,
Norway and Suedia : the old 7 Canchian
(I take it to be that, for in that part the
Canchi inhabited) in East Friesland, for
* although to strangers they speak Dutch,
yet among themselves they use a peculiar
Language of their own : the 8 Slavonish,
in Polonia, Bohemia, Moscovia, Russia, and
many other Regions (whereof I will
after intreat in due place) although with
notable difference of dialect, as also the
Brittish and Dutch, in the Countries men-
tioned have : the old 9 Illyrian in the Isle
of Veggia, on the East side of Istria in the
day of Liburnia : the 10 Greek, in Greece
and the Islands about it, and part of Ma-
cedon, and of Thrace : the old 11 Epiro-
tigue * in the Mountain of Epirus : the
12 Hungarian in the greatest part of that
Kingdom : the 13 Jazygian in the North
side of Hungaria, betwixt Danubius and
Tibiscus, utterly differing from the Hun-
garian Language : And lastly, the 14 Tar-
tarian, of the Precopenses, between the
Rivers of Tanais and Borysthenes, near
Meotis and the Euxine Sea, for, of the
English, Italian, Spanish, and French, as
being

being derivations, or rather degenerations, the first of the *Dutch*, and the other three of the *Latin*, seeing I now speak only of Original or Mother Languages, I must be silent: And of all these Fourteen it is certain, except the *Arabick*, which is known to have entered since, and perhaps the *Hungarian*, about which there is difference among *Antiquaries*, that they were in *Europe* in time of the *Roman Empire*, and six or seven of them within the limits of the Empire.

And indeed, how hard a matter it is utterly to abolish a vulgar Language, in a populous Country, where the Conquerors are in number far inferiour to the native Inhabitants, whatsoever Art be practised to bring it about, may well appear by the vain attempt of our *Norman Conquerour*: who although he compelled the *English*, to teach their young Children in the Schools nothing but *French*, and set down all the Laws of the Land in *French*, and inforced all pleadings at the Law to be performed in that Language (which Custome continued till King *Edward the Third his daies*, who disanulled it) purposing thereby to have Conquered the Language together with the Land, and to have made all *French*: yet the number of *English* far exceeding the *Normans*, all was but labour lost, and obtained no further effect than the mingling

The Punick Tongue not

ling of a few *French* words with the *English*. And even such also was the success of the *Franks* among the *Gaules*, of the *Gothes* among the *Italians* and *Spaniards*, and may be observed, to be short, in all such Conquests, where the Conquerours (being yet in number far inferiour) mingle themselves with the Native Inhabitants. So that, in those Countries onely the mutation of Languages hath ensued upon Conquests, where either the ancient Inhabitants have been destroyed or driven forth, as we see in our Country to have followed of the *Saxons* Victories against the *Brittains*, or else at least in such sort diminished, that in number they remained inferiour, or but little superiour to the Conquerors, whose Reputation and Authority might prevail more then a small excess of multitude. But (that I digress no further) because certain Countries are specially alleadged, in which the *Roman* tongue is supposed most to have prevailed, I will restrain my discourse to them alone.

And First, That both the *Punick* and *Gallick* tongues, remained in the time of *Alexander Severus* the Emperour (about 230 years after our Saviours birth) appeareth by *Ulpian*, who lived at that time, and was with the Emperour of principal reputation, teaching, that [†] *Fidei Commissa* might be left, not onely in

[†] Digest. l. 32.
lege Fidei
commissa.

in Latin or Greek, but in the Punick or Gallick, or any other vulgar Language. Till that time therefore, it seemeth evident, that the Roman tongue had not swallowed up these vulgar Languages, and it self become vulgar instead of them. But to insist a little in either severally.

First, Touching the Punick, *Aurelius*, *Aur. Victor* in *Victor* hath recorded of *Septimius Severus*, *Epitom. Sep-*
that he was, *Latinis literis sufficienter in-* *tim. Sever.*

structus, but, *Punica eloquentia promptior,*
quippe genitus apud Leptim provincia Africae.

Of which Emperours Sister also, dwelling at *Leptis* (it is the City we now call *Tripoly in Barbary*) and comming to see him, *Spartianus* hath left written, that *Spartian. in
she so badly spake the Latin tongue (yet Severo. post
was † *Leptis* a *Roman Colony*) that the med.*
Emperour blushed at it. Secondly, Long *+ Antonin. in
Itinerario.* after that, *Hierone* hath recorded of his *Hieron. in
time, that the *Africans* had somewhat Proem. l.2.
altered their Language from the *Pheni-*
cians: the Language therefore then re-
mained, for else how could he pronounce
of the present difference? Thirdly, *Au-*
gustine (somewhat younger than *Hierome*,
though living at the same time) writeth
not onely, that † he knew divers Nations *+ August. de
in Africk, that spake the Punick tongue,* *Civ. Dei. l.16.*
but also more particularly in * another *c.6.*
place, mentioning a known *Punick Pro-* ** Id. Ser. 25.*
verb, he would speak it (he said) in the *de verb.*
Latin, because all his Auditors (for Hippo *Apo.*
*where**

The Gallick Tongue not

where he preached was a *Roman Colony*) understood not the *Punick* tongue : And some † other passages could I alleadge out of *Augustine* for the direct confirmation of this point , if these were not evident and effectual enough. Lastly , *Leo 1.Africa.* *Leo Africanus* , a man of late time , and good reputation , affirmeth that there remain yet in *Barbary* , very many descended of the old Inhabitants that speak the *African* tongue , whereby it is apparent , that it was never extinguished by the *Romans*.

[†] Id. Expos.
in Chrat. e-
pist. ad Ro-
man. circa
med.

Leo 1.Africa.
L.descript.
Africæ. cap.
de Ling.
Africanis.

Strab. l.4. in
princip.

*Tacit. in Ju-
lio Agricola.*

Lamprid. in
*Alexand. Se-
vero, longe
post med.*

Secondly , Touching the ancient *Gallick* tongue , that it also remained , and was not abolished by the *Roman* in the time of *Strabo* , who flourished under *Tiberius Cesars Government* , it appeareth in the fourth Book of his *Geography* , writing that the *Aquitani* differed altogether in Language from the other *Gauls* , and they somewhat among themselves . Nor after that in *Tacitus* his time , noting that the Language of *France* , differed little from that of *Britain* . No , nor long after that , in *Alexander Severus* his time , for beside the Authority of *Ulpian* before alleged out of the *Digestes* , it is manifest by *Lampridius* also , who in the life of the said *Alexander* , remembreth of a *Druide* Woman , that when he was passing along , in his expedition against the *Germanes* , through *France* , cryed out after him in the *Gallick* tongue

tongue (what needeth that observation of the *Gallick* tongne , if it were the *Roman* ?) *Go thy way* (quoth she) *and look not for the victory, and trust not thy Sonldiers.*

And though *Strabo* be alleadged by some, to prove the vulgarness of the Latin tongue in *France*, yet is it manifest that he speaketh not of all the *Gaules*, but of certain only in the Province of *Narbona*, about *Rhodanus*, for which part of *France* there was special reason, both for the more ancient and ordinary conversing of the *Romans*, in that Region above all the rest: for of all the Seventeen Provinces of *France*, that of *Narbona* was first reduced into the form of a Province: And the City of *Narbona* it self, being a Mart Town of exceeding Traffick in those daies, was the † first Forraign Colony, that the *Romans* planted out of *Italy*, ^{+ Vel. Pater-} cul. l. I. *Carthage* onely excepted: And yet furthermore, as *Pliny* hath recorded, many ^{Plin. l. 3.c.4.} Towns there were in that Province, franchized and indued with the liberty and right of the *Latins*. And yet for all this, *Strabo* saith not, that the *Roman* tongue was the Native or vulgar Language in that part, but that for the more part they spake it.

Thirdly, Concerning the *Spaniſh* tongue: Howsoever *Vives* writ, that the Languages of *France* and *Spain* were utterly extinguished by the *Romans*, and that the Latin

Strab. l. 4. long
ante med.

+ Vid. Annot. Latin was become + *Vernacula Hispanie*,
ad August. de as also *Galliae & Italiae*; and * some others
Civ. Dei. l. 19. c. 17.

Id. 3. de tra-
dend. De-
serip.

* Marin. Si-
cul. de Reb.
Hispanie.

l. 5. c. 4.

+ Strab. l. 3.
paulo à prin-
cipio.

Id. l. 4. in
princip.

* Marian de
Reb. Hispan.
l. 1. c. 5.

Marin. Sicul.
de reb. His-
pan. l. 4. c. ult.
& Alib.

+ Strab. l. 3.
c. 1.

Plin. 3. c. 1.
Vell. Pater-
cul. l. 2.

of the same Nation vaunt, that had not
the barbarous Nations corrupted it, the
Latin tongue would have been at this
day, as pure in *Spain*, as it was at *Rome*
it self in *Tullies* time: yet nevertheless,
manifest it is, that the *Spanish* tongue was
never utterly suppressed by the Latin.
For to omit that of *Strabo*, + that there
were divers Languages in the parts of
Spain, as also in * another place, that
the Speech of *Aquitaine*, was liker the
Language of the *Spaniards* than of the
other *Gaules*: It is a common consent of
the best Historians and Antiquaries of
Spain, that the *Cantabrian* tongue, which
yet remaineth in the North part of *Spain*
(and hath no relish in a manner at all of
the *Roman*) was either the ancient, or at
least one of the ancient Languages of
Spain. And although + *Strabo* hath re-
corded, that the *Roman* tongue was spoken
in *Spain*, yet he speaketh not indefinitely,
but addeth a limitation, namely, about
Betis. And that in that part of *Spain* the
Roman tongue so prevailed, the reason is
easie to be assignd by that we find in
Pliny. Namely, that in *Bætica* were eight
Roman Colonies, eight Municipal Cities,
and twenty nine others indued with the
right and liberty of the *Latins*.

Lastly,

Lastly, To speak of the *Pannonian Tongue*, (*Pannonia contained Hungary, Austria, Stiria, and Carinthia*) it is certain, that the *Roman* did not extinguish it: For first, *Paterculus* (who is the only Author that I know alledged for that purpose) saith not, that it was become the language of the Countrey, for how could it, being but even then newly conquered by *Tiberius Caesar*? but only, that in the time of *Augustus*, by *Tiberius* his means, the knowledge of the *Roman Tongue* was spread in all *Pannonia*. And Secondly, *Tacitus* after *Tiberius* his time, hath recorded, that the *Osi* in *Germany*, might be known to be no *Germans*, by the *Pannonian Tongue*, which * a little before in the same Book, he plainly acknowledged to be spoken even then in *Pannonia*.

Tacit. de morib. Germ.
prope fin.

And as for these reasons, it may well seem that the *Roman Tongue* became not the vulgar language in any of these parts of the Empire, which yet are specially instanced, for the large vulgarity of it: So have I other reasons to perswade me that it was not in those parts, nor in any other forreign Countreys subject to the Empire, either generally or perfectly spoken. Not generally (I say) because it is hard to conceive, that any whole Countreys, specially because so large as the mentioned are, should generally speak two languages, their own native, and the *Roman*. Second-

E ly,

Latin not generally

ly, There was not any Law at all of the *Romans*, to enforce the subdued Nations, either to use vulgarly the *Roman Tongue*, or not to use their own native languages, (and very extream and unreasonable, had such Lords been, as should compel men by Laws, both to do, and to speak, only what pleased them.) Neither do I see any other necessity, or any provocation, to bring them to it, except for some special sorts of men, as Merchants, and Citizens, for their better traffique and trade, Lawyers for the knowledge and practice of the *Roman Laws*, which carried force throughout the Empire (except privileged places) scholars for learning, souldiers for their better conversing with the *Roman Legions*, and with the *Latins*, Travellers, Gentlemen, Officers, or such other, as might have occasion of affairs and dealing with the *Romans*. But it soundeth altogether unlike a truth, that the poor scattered people, abroad in the Countrey, dwelling either in solitary places, or in the small Towns, and Villages, either generally spake it, or could possibly attain unto it. An example whereof, for the better evidence, may at this day be noted, in those parts of *Greece*, which are subject to the Dominions of the *Turks* and *Venetians*: for as *Bellonius* hath observed, the people that dwell in the principal Towns, and Cities, subject to the *Turk*, by reason of their trade, speak both the

Bellon.
Observat. l. i.
e.4.

the Greek and Turkish Tongues, as they also
that are under the Venetians, both the Greek
and Italian, but the Countrey people under
both Governments, speak only Greek. So
likewise in Sardinia, as is recorded by * o- * Gesner. in
thers, the good Towns by reason of the Mithridate. in
Spanish government and trade, speak also Lingua Sard.
the Spanish Tongue, but the Countrey peo- &
ple the natural Sardinian language only : Rocca de Di.
And, the like by our own experience, we alec. in Ling.
know to be true, in the Provinces subject
to our King, namely both in Wales and
Ireland. It seemeth therefore that the Ro-
man Tongue was never generally spoken in
any of the Roman Provinces forth of
Italy.

And certainly much less can I perswade Porcacch. I.
my self, that it was spoken abroad in the dello Isole.
Provinces perfectly. First, Because it seems nel. discrit. di
unpossible for forrain Nations, especially Sardigna.
for the rude and common people, to at-
tain the right pronouncing of it, who as
we know do ordinarily much mistake the
true pronouncing of their native lan-
guage : for which very cause, we see the
Chaldee Tongue, to have degenerated into
the *Syriaque* among the Jews, although
they had conversed 70 years together a-
mong the Chaldeans. And moreover, by dai-
ly experience we see in many, with what
labour and difficulty, even in the very
Schools, and in the most docible part of
their age, the right speaking of the Latin

Vide August.
in Enarrat.
Psalm 123. &
138. & l.2. de
doctrin. Chri.
c. 13. & Tract.
7. in Joan.

Tongue is attained. And to conclude, it appeareth by *Augustine* in sundry places, that the *Roman Tongue* was unperfect among the *Africans*, (even in the Colonies) as pronouncing *ossum* for *os*, *floriet* for *florebit*, *dolus* for *dolor*, and such like; insomuch that he confesseth, he was fain sometimes to use words that were no Latin, to the end they might understand him.

C H A P. V.

*Of the beginning of the Italian,
French, and Spanish Languages.*

TH E common opinion , which supposeth that these Nations in the flourish of the *Roman Empire*, spake vulgarly and rightly the *Latin Tongue*, is, that the mixture of the Northern barbarous Nations among the ancient Inhabitants, was the cause of changing the *Latin Tongue*, into the Languages which now they speak, the Languages becoming mingled , as the Nations themselves were. Who, while they were inforced to attemper and frame their speech,

speech, one to the understanding of another, for else they could not mutually express their minds (which is the end for which nature hath given speech to men) they degenerated both, and so came to this medley, wherein now we find them.

Which opinion, if it were true, the *Italian Tongue* must of necessity have its beginning about the 480 year of our Saviour: Because, at that time, the barbarous Nations began first to inhabit *Italy*, under *Odoacer*, for although they had entered and wasted *Italy* long before, as first, the *Gothes* under *Alaricus*, about the year 414: Then the *Hunnes* together with the *Gothes*, and the *Heruli*, and the *Gepidi*, and other Northern people under *Attila*, about An. 450: Then the *VVandales* under *Gensericus*, crossing the Sea out of *Africk*, about An. 456. (to omit some other invasions of those barbarous Nations, because they prospered not) yet none of these, settled themselves to stay and inhabit *Italy*, till the *Heruli*, as I said, under *Odoacer*, about An. 480. or a little before, entered and possessed it near hand 20 years, He being (proclaimed by the *Romans* themselves) King of *Italy*, about 16 years, and his people becoming inhabitors of the Countrey. But, they also, within 20 years after their entrance, were in a manner rooted out of *Italy*, by *Theodoricus* King of *Gothes*, who allotted them only a

The supposed beginning

part of *Piemont* above *Turin* to inhabit : for *Theodoricus* being by *Zeno* then Empéror, invested with the title of King of *Italy*, and having overcome *Odoacer*, some-what before the year 500, ruled peaceably a long time, as King of *Italy*, and certain others of the *Gothes* Nations succeeded af-ter him in the same Government , the *Gothes* in the mean space, growing into one with the *Italians*, for the space near hand of 60 years together. And although after that, the dominion of *Italy*, was by *Narses* again recovered to the Empire, in the time of *Justinian*, and many of the *Gothes* expelled *Italy*, yet far more of them remained , *Italy* in that long time, being grown well with their seed and posterity. The *Heruli* therefore, with their associates, were the first, and the *Gothes* the second, of the barbarous Nations, that inhabited *Italy*. The third and the last, were the *Langbards*, who coming into *Italy* about the year 570, and long time obtaining the dominion, and possession , in a manner of all *Italy*, namely about 200 years, and during the succession of 20 Kings or more, were never expelled forth of *Italy*, although at last their dominion was sore broken by *Pipin* King of *France*, and af-ter, more defaced, by his son *Charles* the great, who first restrained and confined it, to that part, which to this day, of them retaineth the name of *Lombardy*, and

and shortly after utterly extinguished it, carrying away their last King captive into *France*. Now although divers * anti-quaries of *Italy* there be, which refer the beginning of the *Italian Tongue*, and the change of the Latin into it, to these third inhabitants of *Italy* the *Langbards*, by reason of their long and perfect coalition in- to one with the *Italian people*: yet cer- tainly, the *Italian Tongue* was more an- cient then so, for besides that, there re- mains yet to be seen (as men * worthy of credit reporr) in the King of *France* his Library at *Paris*, an Instrument written in the *Italian Tongue*, in the time of *Justi- nian* the first, which was before the com- ing of the *Langbards* into *Italy*: another evidence more vulgar, to this effect, is to be found in *Paulus Diaconus* his miscel- lane history: where we read, that in the Emperor *Mauritius* his time, about the year 590, when the *Langbards* had indeed entred, and wasted *Gallia Cisalpina*, but had not invaded the *Roman* dition in *Italy*, that by the acclamation of the word *Torna, Torna* (plain *Italian*) which a *Roman* souldier spake to one of his fellows afore, whose beast had overturned his burthen) the whole Army (marching in the dark) began to cry out, *Torna, Torna*, and so fell to flying away.

But the *French Tongue*, if that afore- mentioned were the cause of it, began a

* Blond. in L.
tal. Illustrata
in Marchia
Trivisina.

Tinto della
Nobiltate. dive-
rona. l. 2. c. 2.
& alii.

* Lips. de Pro-
nuntiat Ling.
Lat. cap. 3. &
Merul. par. 2.
Comoogr. l. 4.
c. 18.

Paul. Diacon.
hist. Misel. l.
27. Jonge ante
med.

The supposed beginning of the little before, in the time of *Valentinian* the third, when in a manner, all the West part of the Empire fell away, (and among the rest, our Countrey of *England*, being first forsaken of the *Romans* themselves, by reason of grievous warres at their own doors, and not long after, conquered and possessed by the *Saxons*, whose posterity for the most part we are) namely, about the year 450: *France* being then subdued, and peaceably possessed, by the *Franks* and *Burgundians*, Nations of *Germany*: the *Burgundians*, occupying the Eastward, and outward parts of it, toward the River of *Rhene*, and the *Franks* all the inner Region. For although *France* before that had been invaded by the *Vandalis*, *Suevi*, and *Alani*, and after by the *Gothes*, who having obtained *Aquitayn* for their seat and habitation, by the grant of the Emperour *Honorius*, expelled the former into *Spain* about An. 410: yet notwithstanding, till the Conquest made by the *Franks* and *Burgundians*, it was not generally, nor for any long time mingled with strangers, which after that Conquest began to spread over *France*, and to become native Inhabitants of the Countrey.

But

But of all, the *Spaniſh* tongue for this cause, must necessarily be most ancient : for the *Wandali* and *Alani* being expelled *France*, about the year 410 , began then to invade and to inhabit *Spain*, which they held and possessed many years , till the *Gothes* being expelled by the *Franks* and *Burgundians* , out of *France* into *Spain* , expelled them out of *Spain* into *Africk* (the Barbarous Nations thus like nails driving out one another) and not onely them , but with them all the remnants of the *Roman Garrisons* and *Government* , and so becomming the entire *Lords* and quiet possessours of all the Country, from whom also the Kings of *Spain* that now are be descended. Notwithstanding , e-ven they alſo , within leſs than 300 years after, were driven by the *Saracens* of *A- frick* into the Northern and Mountainous parts of *Spain*, namely *Austria* , *Biscay* , and *Guipuscoa* , till after a long course of time , by little and little they recovered it out of their hands again, which was at laſt fully accomplished by *Ferdinand* not paſt 120 years ago, there having paſſed in the mean time , from the *Mores* first entrance of *Spain* at *Gibraltar* , till their laſt poſſeſſion in *Granada*, about 770 years.

Whereby you may ſee alſo , when the *Roman* tongue began to degenerate in *A- frick* (if that alſo , as is ſuppoſed ſpake vulgarly the *Latin* tongue , and if the mixture

The ruine of the Roman

mixture of barbarous people were cause of the decay and corruption of it) namely, about the year 430, for about that time the *Wandali* and *Alani*, partly wearied with the *Gottis* War in *Spain*, and partly invited by the Governor *Bonifacius*, entered *Africk* under the Leading of *Genfericus*, a part whereof for a time they held quietly, for the Emperour *Valentinianus* gift: But shortly after, in the same Emperours time, when all the West Provinces in a manner fell utterly away from the Empire, they also took *Carthage*, and all the Province about it, from the *Romans*. And although the Dominion of *Africk* was regained by *Bellisarius* to the Empire almost 100 years after, in *Justini*ans time, yet in the time of the Emperour *Leontius* (almost 700 years after our Saviours birth) it was lost again, being anew Conquered, and possessed by the *Saracens* of *Arabia* (and to this day remaineth in their hands) bringing together with their Victories, the Language also, and Religion (*Mahumetanisme*) into all that Coast of *Africk*, even from *Ægypt* to the Strait of *Gibraltar*, above 2000 miles in length.

About which time also, namely during the Government of *Valentinian the Third*, *Bulgaria*, *Servia*, *Boscina*, *Hungary*, *Austria*, *Stiria*, *Carinthia*, *Bavaria* and *Suevia*, (that is, all the North-border of the Empire,

Empire, along the River *Danubius*) and some part of *Tbrace* was spoiled and possessed by the *Hunnes*, who yet principally planted themselves in the Lower *Pannonia*, whence it obtained the name of *Hungary*.

Out of which Discourse you may observe these two points. First, What the Countries were, in which those wandering and Warring Nations after many transmigrations from place to place, fixed at last their final residence and habitation. Namely the *Hunnes* in *Pannonia*, the *Wandales* in *Africk*, the East *Gothes* and *Langbards* in *Italy*, the West *Gothes* in *Aquitaine* and *Spain*, which being both originally but one Nation, gained these names of East and West *Gothes*, from the position of these Countries which they Conquered and Inhabited, the other barbarous Nations of obscurer names, being partly consumed with the War, and partly passing into the more famous appellations. And Secondly, You may observe, that the main dissolution of the Empire, especially in *Europe* and *Africk*, fell in the time of *Valentinian* the Third, about the year 450, being caused by the Barbarous Nations of the North (as after did the like dissolution of the same Empire in *Asia*, by the *Arabians* in the time of *Heraclius* about the year 640) and together with the Raigne of the Empire in

The ruine of the Roman

in the West by the inundation of the fore-said Barbarous Nations, the Latin tongue in all the Countries where it was vulgarly spoken (if it were rightly spoken any where in the West) became corrupted.

Wherefore if the *Spaniſh*, *French* and *Italian* tongues proceeded from this cause, as a great number of Learned men suppose they did, you see what the Antiquity of them is; But to deliver plainly my opinion, having searched as far as I could into the Originals of those Languages, and having pondered what in my Reading, and in my Reason I found touching them, I am of another mind (as some Learned men also are) namely, that all those Tongues are more Ancient, and have not sprung from the corruption of the Latin Tongue, by the inundation and mixture of Barbarous people in these Provinces, but from the first unperfect Impression and receiving of it in those Forreign Countries. Which unperfectness notwithstanding of the *Roman* tongue in those parts, although it had, as I take it, beginning from this evil framing of Forreign Tongues, to the right pronouncing of the Latin, yet I withal easily believe and acknowledg, that it was greatly increased by the mixture and coalition of the Barbarous Nations. So that methinks, I have observed three degrees

degrees of Corruption in the *Roman* tongue , by the degenerating whereof , these Languages are supposed to have received their beginning . The first of them was in *Rome* it self , where , towards the latter end of the Common-wealth , and after , in the time of the Empire , the infinite multitude of Servants (which exceedingly exceeded the number of Free-born Citizens) together with the unspeakable confluence of Strangers , from all Provinces , did much impair the pureness of their Language , and as *Isidore* hath observed brought many barbarisms and solœcisms into it . Insomuch , that *Tertullian* in his time , when as yet none of the Barbarous Nations had by Invasion Isidor. Ori-gin l.9.c.1. Tertul. in A-pologet. adv. Gentes Cap.6. touched *Italy* (for he lived under *Septimius Severus* Government) chargeth the Romans to have renounced the Language of their Fathers . The second step , was the unperfect impression (that I touched before) made of the *Roman* tongue abroad in the Forreign Provinces among Strangers , whose tongues could not perfectly frame to speak it aright . And certainly , if the *Italians* themselves , as is remembered by *Cicero* , failed of the right and perfect *Roman* pronunciation , I see not Cicer.l.3. de Oratore. how the Tongues of strange Nations , such as the *Gauls* and *Spaniards* were , should exactly utter it . And the Third , was that mixture of many Barbarous people

Barbarous Nations not the first

people (to which others attribute the beginning of the Languages in question) which made the Latin, that was before unperfect, yet more corrupt than they found it, both for words and for pronouncing: So that, I rather think the Barbarous people to have been a cause of increasing the Corruption, and of further alteration and departure of those Languages from the *Roman*, than of beginning them. And methinks I have very good reasons so to be perswaded beside all the Arguments above-mentioned, which I produced, both for the remaining of the Vulgar Languages, and for the unperfect speaking of the *Roman* tongue in the Provinces. First, Because the *Gothes*, *Wandales*, *Langbards*, as also the *Franks* and *Burgundians* Language was,

* Irenic. Ex-
eg. German.
l. 1. ca. 31.
Lacing. l. 10.
de Migrati-
on. Gent.
Gorop. Ori-
gin. Antwerp.
l. 7. Gesner. in
Mithridate.
Rhenan. l. 2.
Rer. German.
Leunclau. in
Pandeft. Tur-
tie. S. 71. &
Alii multi.

* Learned men, the *German* tongue, which hath but small affinity or agreement, with either the *Italian*, *French* or *Spanish* Tongues. Secondly, Because among all the Ancient Writers (and they are many) which have written of the miserable changes, made in these West parts of the World, by those infinite swarms of Barbarous people, I find not one, that mentioneth the change of any of these Languages to have been caused by them: which methinks some Ancient Writers among so many Learned, as those times, and those

those very Countries, abounded withal, and whose Writings yet remain, would certainly have recorded. But though we find mention in sundry Ancient Writers, of changing these Languages into the *Roman* (whom yet I understand of that unperfect change before touched) yet nothing is found of any rechanging of those Languages from the *Roman*, into the state wherein now they are. But it is become a question onely of some late searchers of Antiquity, but of such, as determine in this point, without either found reason, or good countenance of Antiquity.

C H A P. VI.

Objections touching the extent of the Latin Tongue, and the beginning of the mentioned Languages with their solutions.

These reasons perhaps (joyned with the other above alleadged whereby I endeavoured to prove that the *Latin Tongue* perfectly spoken, was never the vulgar Language of the *Roman Provinces*) may perswade you as they have done me, that the Barbarous Nations of the North, were not the first corrupters of the *Latin Tongue*, in the Provinces subject to *Rome*, nor the beginners of the *Italian, French and Spanish Tongues*: yet some difficulties I find (I confess) in Writers touching these points, which when I have resolved my opinion will appear the more credible.

One is out of *Plutarch* in his *Platonick Questions*, affirming that in his time all men in a manner spake the *Latin Tongue*.

Another

Plutarch. in
Quest. Plato-
nic. quæst. 9.

Another before touched, that *Strabo* Strab. l.3.&4 recordeth the Roman Tongue to have been spoken in *Spain* and *France*, and *Apuleius* Apul. in *Flo-* in *Africk*, which also may appear by *ridis*. sundry places in *Augustine*, whose Sermons seem (as *Cyprians* also) to have been made to the people in that Language.

A third, How it falleth, if these vulgar Tongues of adulterate Latin be so ancient, that nothing is found written in any of them of any great Antiquity?

A fourth, How in *Rome* and *Latium*, where the Latin Tongue was, out of question Native, the Latin could so degenerate, as at this day is found in the *Italian* Tongue, except by some Foreign corruption?

To the first of these I Answer, Either that as Divines are wont to interpret many general Propositions, *Plutarch* is to be understood *de generibus singulorum*, not *de singulis generum*: So that the Latin Tongue was spoken almost in every Nation, but not of every one in any Foreign Nation: Or else, that they spake the Latin indeed, but yet unperfectly and corruptly, as their Tongues would frame to utter it.

To the second I Answer: First, that *Strabo* speaketh not generally of *France* or *Spain*, but with limitation to certain parts of both, the Province of *Narbon*

Objections resolved touching

in *France*, and the tract about *Batis* in *Spain*. Secondly, That although they speak it, yet it followeth not that they speak it perfectly and aright (except perhaps in the Colonies) so that I will not deny, but it might be spoken abroad in the Provinces; yet I say it was spoken corruptly, according as the Peoples tongues would fashion to it, namely in such sort, that although the matter and body of the words were for the most part Latin, yet the form and sound of them varied from the right pronouncing: which speech notwithstanding was named *Latin*, partly for the reason now touched, and partly, because they learned it from the *Romans* or *Latins*, as the *Spaniards* call their Language *Romance* till this day, which yet we know to differ much from the right *Roman*

Nithard. de
diffens. filior.
Ludov. Pii
l. 3.

* Antonin. in
Iriherar. Plin.
Jun. in Epist.
l. 3. ad Cani-
nium.

+ Plin. Sec.
histor. nat. l. 5.
c. 4.

Velleius l. 1.
Appian. l. de
bel. Punic. in
fine.

Tongue: and as *Nithardus* (Nephew to *Charles the Great*) in his History of the diffension of the Sons of *Ludovicus Pius*, calleth the *French* then usual (whereof he setteth down examples) the *Roman* tongue, which yet hath no more agreement with the *Latin*, than the *French* hath that is now in use. Thirdly, to the Objection of *Cyprians* and *Augustines* preaching in *Latin*, I Answer, That both * *Hippo*, whereof *Augustine* was Bishop, and + *Carthage*, whereof *Cyprian* was Archbishop, were *Roman Colonies*, consisting for the most part of the progeny of *Romans*,

Romans, for which sort of Cities, there was special reason. Although neither in the Colonies themselves (as it seemeth) the *Roman Tongue* was altogether uncorrupt, both for that which I alleadged before out of *Spartianus of Severus* his Sister dwelling at *Leptis*, and for that which I remembred out of *Augustine* for *Hippo*, where they spake * *Ossum* and † *Floriet*, and * *Dolus*, for *Os* and *Floreat* and *dolor*, (and yet were both *Leptis* and *Hippo Roman Colonies*:) And yet it appeareth further by *Augustine*, that in their Translations of the Scriptures, and in the Psalms sung in their Churches; they had these Corruptions, where yet (as it is like) their most corrupt and vulgar Latin had not place.

To the Third, I Answer, That two reasons of it may be assigned: One, that Learned men would rather write in the learned and Grammatical, than in the vulgar and Provincial Latin. Another, that the Works of unlearned men would hardly continue till our times, seeing even of the Learned ancient Writings, but few of infinite have remained. Furthermore it is observed of the *German tongue*, by *Tschudas*, and of the *French* *Tschud.* *de-*
Genebrard, that it is very little above *script. Alpi-*
400 years, since Books began to be writ- *næ cap. 36.*
ten in both those Languages, and yet it is *Genebr. 1.4.*
out of all doubt, that the Tongues are *Chron. Sec. 1.*
much ancienter. *F 2 To*

* Enar. Psal.

138.

† L. 2. de
doct. Christ.

c. 13.

* Tract. 7. in
Joannem.

The great Changes

To the Fourth, I say, That there is no Language, which of ordinary course is not subject to change, although there were no Forreign occasion at all: which the very fancies of men, weary of old words (as of old things) is able enough to work, which may be well proved by observations and instances of former changes, in this very Tongue (the Latin) whereof I now dispute.

For *Quintilianus* recordeth, that the Verses of the *Salii*, which were said to be composed by *Numa*, could hardly be understood of their Priests, in the latter time of the Common-wealth; for the absoluteness of the Speech.

*Quintil. Inst.
Orator. l. i.
c. 6.*

*Fest. in Dia. &
Latinē loqui.*

*Fulv. Ursin.
not. ad An.
Aug. de Le-
gib. & Sena-
tusconsult.*

Polyb. l. 3.

and Festus in his Book *de verborum significatione*, who lived in *Augustus Cæsar's* time, hath left in observation, that the Latin Speech, which (saith he) is so named of *Latiūm*, was then in such manner changed, that scarcely any part of it remained in knowledg. The Laws also of the *Roman Kings* and of the *Decemviri* (called the Laws of the twelve Tables) Collected and published in their own words by *Fulvius Ursinus*, are no less evident testimonies, if they be compared with the later Latin, of the great alteration of that Language.

Furthermore, *Polybius* hath also recorded, that the Articles of League, betwixt the people of *Rome* and of *Carthage*, made presently after the expulsion of

of the Kings from *Rome*, could very hardly in his time be understood, by reason of the old forsaken words, by any of the best skilled Antiquaries in *Rome*. In which time notwithstanding, they received very few strangers into their City, which mixture might cause such alteration, and the difference of time was but about 350 years. And yet to add one instance more, of a shorter revolution of time, and a clearer evidence of the change, that the *Roman Tongue* was subject to, and that, when no Foreign cause thereof can be alleadged: There remaineth at this day (as it is certainly recorded) in the Capitol at *Rome*, though much defaced by the injury of time, a piller (they call it *Columnam rostratam*, that is, decked with beaks of ships) dedicated to the memory of *Duillius* a *Roman Consul*, upon a Naval victory obtained against the *Carthaginians*, in the first *Punick War*, not past 150 years before *Ciceroes* time, when the *Roman Tongue* ascended to the highest flourish of Elegancy that ever it obtained: and thus the words of the pillar are (those that may be read) as I find them observed, with the later Latin under them:

Exemet. Leciones. Macistratos. Castris.
Exemit. Legiones. Magistratus. Castris.
Exficiunt. Pugnando. Cepit. Enq;. Navebos.
Effugiunt. Pugnando. Cepit. Inq;. Navibus.

Vid. Paul.
 Merul. Cosm.
 par. 2. l.4.
 c. 18. & Cels.
 Cittad. intr-a-
 stat. de Orig.
 ling. Vulgaris
 Ital. c. 7. &c.

The great changes of, &c.

*Marid. Consol. Primos. Ornavet. Nævebous.
 Mari. Consul. Primus. Ornavit. Navibus.
 Claseis. Panicas. Sumas. Cartaciniensis.
 Clases. Punicas. Summas. Carthaginensis.
 Dictatored. Altod. Socieis. Triremos. Naveis.
 Dictatore. Alto. Sociis. Triremes. Naves.
 Caprom. Numei. Navaled. Prædad. Poplo, &c.
 Captum. Nummi. Navalii. Præda. Populo, &c.*

Where you may see in many words, *e* for *i*, *c* for *g*, *o* for *u*, and sometime for *e*, and *d*, superfluously added to the end of many words. But (to let Forreign Tongues pass) of the great alteration that time is wont to work in Languages, our own Tongue may afford us examples evident enough: wherein since the times neer after, and about the Conquest, the change hath been so great, as I my self have seen some evidences made in the time of King *Henry the First*, whereof I was able to understand but few words. To which purpose also, a certain remembrance is to be found in *Holinsheds Chronicle*, in the end of the Conquerours reign, in a Charter given by him to the City of *London*.

C H A P. VII.

Of the Ancient Languages of Italy, Spain, France and Africk.

BUT if the discourse of these points of Antiquity, in handling whereof I have declared that while the *Roman Empire* flourished, it never abolished the vulgar Languages, in *France*, or *Spain*, or *Africk*; howsoever in *Italy*: If that discourse, I say, move in you perhaps a desire, to know what the Ancient vulgar Languages of those parts were: I will also in that point out of my reading and search into Antiquity, give you the best satisfaction that I can.

And First for *Italy*: Certain it is, that many were the Ancient Tongues in the several Provinces of it, Tongues I say, not Dialects, for they were many more. In *Apulia*, the *Mesapian Tongue*: In *Tuscany* and *Umbria*, the *Hetruscan*, both of them utterly perished: Yet in the Book of ancient Inscriptions, set forth by *Gruter*, and *Scaliger*, there be some few monuments regitred of these Languages, but not understood now of any

Inscript. vet.
pag. 143, 144,
145, 146.

The ancient Language

man. In *Calabria* both the Higher and Lower, and far along the Maritime Coast of the *Tyrrhene Sea*, the *Greek*: In *Latium* (now *Campagna di Roma*) the *Latin*. In *Lombardy*, and *Liguria*, the old Tongue of *France* whatsoever it was. Of which last three, the two former are utterly ceased to be vulgar: and the third, nowhere to be found in *Italy*, but to be sought for in some other Country. And although, beside these five, we find mention in ancient Writings of the *Sabine*, the *Oscan*, the *Tuscan*, and some other Tongues in *Italy*, yet were they no other then differing Dialects of some of the former Languages, as by good observations, out of *Varro*, *Festus*, *Servius*, *Paul. Diaconus*, and others, might be easily proved.

Secondly, Of *France* what the ancient Tongue was hath been much disputed, and yet remaineth somewhat uncertain; Some thinking it to have been the *German*, others the *Greek*, and some the *Welsh* Tongue. But, if the meaning of these resolvers be, that one Language, whatsoever it were, was vulgar in all *France*, they are very far wide, *Cesar* and *Strabo* having both recorded, that there were divers Languages spoken in the divers parts. But to omit the Speech of *Aquitaine*, which *Strabo* writeth to have had much affinity with the *Spanish*: And, of that

Cas. l. 1. de Bello Gallico. in principio. Strab. l. 4. in principio.

that part (in *Cesar* called *Belgia*) that at the River of *Rhene* confined with *Germany*, which for that Neighbourhood, might partake much of the *German Tongue*: To omit those, I say, the main question is about the Language of the *Celta*, which as inhabiting the middle part of *France*, were least of all infected with any Foreign mixture. And certainly, that it was not the *Greek*, appear-

*Cæf. l. 5. de
bello Gallic.
long. post
med.*

eth out of *Cesar*, writing to *Q. Cicero*, (then besieged by the *Gaules*) in *Greek*, lest the *Gaules* should intercept his Letters: And Secondly, No less evidently by *Varro*, writing of the *Massilians* that they spake three Languages, the *Roman*, the *Greek*, and the *Gallick Tongue*: And Thirdly, The remnants of that Tongue may serve for instance, whereof many old words, are found dispersed in ancient Writers, that have no affinity at all with the *Greek*. The *Greek* therefore, was not the ancient native Language of the *Gaules*; Neither was it the *German*: for else it had been but an odd relation and reason of *Cæsars*, that *Arionistus a German Prince*, had lived so long in *Gallia*, that he spake the *Gallick Tongue*: And that of *Tacitus*, that the *Gallick Tongue* proved the *Gothines* to be no *Germanes*: And that of *Suetonius*, that *Caligula* compelled many of the *Gaules* to learn the *German tongue*. But *Hottoman* (of all that I have read)

*Varro ad
Hieron. in
præf. l. 2.
Comment. e-
pist. ad Gal.
& apud Isi-
dor. l. 15.
Orig. cap. I.*

*Cæf. de bello
Gallico.
Tac. l. de
mor. Germ.
prope finem.
Sueton. in
Calig. c. 47.*

speaking

Hottom. in
Fran.cogall.
c.2.

Perion.l.de
cognat.ling.
Gal. & Grac.
Postel.l.2.de
12.Ling.
Tschud.in
descr.Rhet.
Alp.c.38.
Gorop.in
Francicis.
Isac.in Glos-
fario, prisco.
gal.Lhuid in
descrip.Brit.
Camden in
Britannia
Strab.l.4.

Tacit.in Ju-
lio Agricola.

speaking most distinctly) touching the original and composition of the French Tongue, divideth it as now it is spoken, equally into two parts, of which he supposeth the one (and I think it is rather the greater part) to have original from the Latin Tongue: and the other half, to be made up, by the German and Greek, and Brittish or Welsh words, each almost in equal measure. Of the deduction of the French words from the Greek, you may read *Perionius*, *Postell*, and others: Of those from the German, *Tschudus*, *Go-ropius*, *Isacius*, &c. Of the Welsh, *Lhuid*, *Cambden*, &c. Which last indeed for good reason, seemeth to have been the Native Language of the Ancient *Celtae*, rather than either the Greek or Dutch Tongues: for of the Greek words found in that Language, the Neighbourhood of the *Massilians*, and their Colonies, inhabiting the Maritime Coast of Province, together with the ready acceptance of that Language in France (mentioned by *Strabo*) may be the cause: As likewise of the German words, the *Frances* and *Burgundians* Conquest, and possession of France, may be assigned for a good reason: But of the Brittish words none at all can be justly given, save, that they are the remnants of the Ancient Language. Secondly, It seemeth to be so by *Tacitus*, writing, that the Speech of the *Gaules*, little

little differed from that of the Britains.

And Thirdly, By *Cæsar*, recording, that it was the custome of the *Gauls*, that were studious of the *Druides Discipline*, often to passe over into *Brittaine* to be there instructed: wherefore seeing there was no use of Books among them, as in the same place affirmed by *Cæsar*, it is apparent that they spake the same Language.

Thirdly, The *Spaniſh Tongue*, as now it is, consisteth of the old *Spaniſh*, *Latin*, *Gottiſh*, and *Arabick* (as there is good reason it should, *Spain* having been so long in the possessions of the *Romans*, *Gothes*, and *Mores*) of which, the *Latin* is the greatest part (next it the *Arabick*) and therefore they themselves call their Language *Romance*. And certainly I have seen an Epistle written by a *Spaniard*, whereof every word was both good *Latin*, and good *Spaniſh*, and an example of the like is to be seen in *Merula*. But the Language of *Valentia* and *Catalonia*, and part of *Portugal*, is much tempered with the *French* also. Now the ancient and most general Language of *Spain*, spoken over the Country before the *Romans Conquest*, seemeth to me out of question, to have been the *Camabrian Tongue*, that namely which yet they spake in *Biscay*, *Cuipuscoa*, *Navarre*, and *Antria*, that is to say, in the Northern and Mountainous parts of *Spain*, near the

Ocean,

Merul.Cof.
mogr. part.2.
l.2.c.8.

Ancient Languages

Ocean, with which the *Vasconian Tongue* also in *Aquitaine*, near the *Pyrene Hills*, hath as there is good reason (for out of those parts of *Spain* the Inhabitants of *Gascoigne* came) much affinity and agreement. And my reason for this opinion is, that in that part of *Spain*, the people have ever continued without mixture of any Foreign Nation, as being never subdued by the *Carthaginians*, nor by the *Mores*, no, nor by the *Romans* (for all their long Warring in *Spain*) before *Augustus Casars* time, and for the Hilliness, and Barrenness, and unpleasantness of the Country, having nothing in it to invite Strangers to dwell among them. For which cause, the most ancient Nations and Languages are for the most part preserved in such Countries: as by *Thucidides* is specially observed of the *Atticks*, and *Arcadians*, in *Greece*, dwelling in barren Soils: Of which Nations the first, for their Antiquity, vaunted of themselves that they were *autochtones*, and the second *περιστόλως*, as if they had been bred immediately of the Earth, or born before the Moon. Another example whereof we may see in *Spain* it self, for in the steepy Mountains of *Granata*, named *Alpuxarras*, the progeny of the *Mores* yet retain the *Arabick Tongue* (for the *Spaniards* call it *Araviga*) which all the other remnants of the *Mores* in the plainer Region had utterly forgotten, and

Thucid. l. I,
paul. à prin-
cip.

and received the *Castilian* (till their late expulsion out of *Spain*) for their vulgar language. The like whereof, is also to be seen in the old *Epirotique* speech and Nation, which yet continueth in the mountainous part of *Epirus*, being (for the Tongue) utterly extinguished in all the Countrey beside. And (to let forrain instances go) in the *Brittains* or *Welſb-men* in the hilly part of our own Countrey. What the reason thereof may be, I will not stand now curiously to enquire: whether that being inured to labour, to watching, to sundry distemperatures of the air, and much other hardness (for otherwise their living will not be gotten out of such barren ground) they prove upon occasion good and able Souldiers? Or, that the craggy rocks and hils (like fortresses of natures own erecting) are easily defended from forrain invaders? Or, that their unpleasent and fruitless soil, hath nothing to invite strangers to desire it? Or, that wanting riches, they want also the ordinary companions of riches, that is proud and audacious hearts, to provoke with their injuries other Nations to be revenged on them, either by the conquest or desolation of their Countreys? But whatsoever the cause may be, certainly in effect so it is, that the most ancient Nations and Languages, are for the most part

to

The ancient Punick Tongue.

to be found in such unpleasant and fruitless regions : Insomuch that the *Biscayns*, who gave me occasion of this digression, vaunt themselves among the *Spaniards*, that they are the right *Hidalgos*, (that is Gentlemen) as some also report of the *Welsh men* here in *Brittain* to say of themselves, which yet I that am their neighbour, (to confess a truth) never heard them say.

Now lastly touching the *Punick tongue*, as I am not of *Galatens* his opinion, that it was utterly extinguished by the *Romans* : * *Gelfner.* in *Mithridate.* in *Ling. Afric. & Arab.* *Roccha de Ling. Arabic.* *Postell. de Ling.* 12. in *Ling. Arab.* *Mas. in Gram. Syriaca. prop. Init.* *Bibliand. de ration. Lin-guar.* *Schidler. in Lex. Penta-glotto in voce פְּנִינָה* *Mart. Galeott.* *de doctr. promiscua. cap. 6. & alii multi.* * *Leo Afric. l. 1.* *Descrip. Af. cap. de Ling. Africæ.*

it is no better) that * many other learned men are: namely, that it was the *Arabick*, that is to say, the same language, that is vulgar in *Africk* at this day. For it is well known to the skilful in Histories, that the *Punicks* were of another offspring (not of *Arabian race*) and that it is not yet a thousand years, since that Tongue was by the *Arabians*, together with their victories, brought into *Africk*. And as certain also it is, that the remnants of the *Africans* progeny, as * *Leo Africæ* hath recorded, have a different language from the *Arabick*. But the *Punick Tongue* seemeth to me out of questi-

on,

on, to have been the *Canaanitish* or old Hebrew language, though I doubt not somewhat altered from the original pronunciation, as is wont in tract of time, to beset Colonies, planted among strangers far from home. For first, *Carthage* it self, the Queen of the Cities of *Africk* (and well might she be termed so, that contained in circuit 24 miles, as *Florus* Flo.inEpitom in his abridgment of *Livy* hath recorded, Liv. l. 51. and by the utter wall 360 furlongs (that Strab.l. 17. is 45 miles) as it is in *Strabo*: And held out in emulation with *Rome*, as is noted by *Pliny*, 120 years, and to conclude (before the second *Punick war*) had in sub- Plin.l. 15. c. 18. jection all the coast of the mediterrane Sea, from the bottom of the greater *Syr-tis* in *Africk*, to the River *Ebro* (*Iberus*) in *Spain*, which is about 2000 miles of length) that the same *Carthage*, I say, and divers other Cities of *Africk* (of which *Pliny* nameth *Utica* and *Leptis*, as being the principal) were Colonies of the *Phœ-nicians*, and namely of the *Tyrians*, is not only by *Strabo*, *Mela*, *Livy*, *Pliny*, *Appian*, and many other certain Authors, acknowledged, and by none denied, but also the very names of *Pæni* and *Punici*, being but variations or mutilations of the name *Phœnicii* import so much, and lastly their language assureth it. For *Hierom* writing, that their language was grown, somewhat different from the *Phœnician Tongue*,

Strab. lib. ci-

nicians, and namel

of the *Tyrians*, is not

tato Mela.l. 1.

c. 7. Liv. l. 33.

Plin.l. 5. c. 19.

Appian. l. de

Bel. Punicis

Curtius. l. 4.

& alii plures

The Phœnicks of Africk

Tongue, doth manifestly in those words imply, it had been the same.

And what were the *Phœnicians* but *Canaanites*? The *Phœnicians* I say, of whose exceeding merchandizing, we read so much in ancient Histories, what were they but *Canaanites*, whose very* name signifieth merchants? for, the very same Nation, that the *Gracians* called *Phœnicians* (*φοίνικες*) and the *Romans* in imitation of that name, *Pœnos* and *Punicos*, for the exceeding store of

good Palms, where-with that Countrey abounded: Insomuch that in monuments of antiquity, the Palm tree is observed for the Ensign of *Phœnicia*: the same Nation Postel. in de I say, called them-selves, and by the Isc. de Syriæ raelites, their next Neighbours, were called, *Canaanites*. And that they were indeed no other, I am able easily to prove. For first, the same woman that in *Matthew* is named a *Canaanite*, is in *Mark* called a *Syrophœnician*.

Arias Mont.
lib. Canaan.
ea.8.

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Mat. 15.22.
Mark 7.26.

Φοίνιξ in the Greek signifieth the Palm, for as touching the deduction of the name *Phœnicia*, either from *ΦΟΙ* by Montanus, or from *ΦΝ ΙΞ* by Postellus, signifying the delicacy of the inhabitants by the first, and their observation or adoration of the fire, by the second, they are but late sprung fancies, and have not any ground of reason at all: forasmuch, as in all the Hebrew writings of the Bi-

2. Where

ble, that Countrey
is never termed by
any name sounding
toward Phœnicia,
but in the Greek
only. But in many
old Coyns that I
have seen, I have
noted the Palm-tree
as the special cogni-
sance of Phœnicia

(as I have also the
Olive branch and Conies to be of Spain : the
Horse of Mauritania : the Elephant, or the
spoile of the Elephant of Africk : the Camel,
of Arabia : the Crocodile, or the bird Ibis,
of Ægypt : and divers other specialties for
other Countreys :) And namely I have seen,
sundry old Coyns of the Emperor Vespasian,
of several devices and imagery, stamped for a
memorial of his conquest of Judæa, and taking
of Jerusalem (for the inscription is in every of
them, Judæa capta) and in each of them I
specially observed a woman sitting in a sad and
mournful fashion, with her back to a Palm tree:
wherein, I make no doubt, but the desolate
woman signifieth Judæa, and the Palm
Phœnicia, even as Phœnicia.

All that Coast from Sidon to Azzah,
(that was Gaza) near to Gerar, is regi-
stred by * Moses, to have been possessed * Gen. 10. 19
by the posterity of Canaan: Of which

G Coast

The Punicks of Africk

Coast the more northern part above the promontory of *Carmel*, or rather from the River *Chorseus*, (*Kison* the Jews called it) that near the promontory of *Carmel*, entreth the Sea, to the City of *Ortobosia*, above *Sidon* northward, is by Strabo, Pliny, Ptolomy, and others, referred to *Phœnicia*, (although Strabo extend that name, along all the maritime Coast of *Palestina* also, to the confines of *Egypt*, as *Dionysius Periegetes* also doth, placing *Zoppa* and *Gaza*, and *Elath* in *Phœnicia*) which very tract, to have been the several possessions of *Zidon*, and *Cereth*, and *Girgasbi*, and *Harki*, and *Arvadi*, and *Chamathi*, six of the eleven sons of *Canaan*, (the other five inhabiting more to the South in *Palestina*) they that are skilful in the ancient Chorography of the Holy Land, cannot be ignorant. Seeing therefore out of this part of the Land of *Canaan* (for in this part *Tyrus* was) the *Carthaginians*, and other Colonies of the *Phœnicians* in *Africk* came, it is out of all doubt, that they were of the *Canaanites* progeny: and for such in very deed, and no other, they reputed and professed themselves to be: for as *Austin* hath left recorded, who was born and lived among them, the Country people of *Punicks*, when they were asked touching themselves what they were, they would make answer that they were *Channai*, meaning,

Aug. expos.
inchoat. epist.
ad Roman. in
med.

as

as Austin himself doth interpret them,
Canaanites.

Certain therefore it is, that the native Punick Language was not the Canaanitish Tongue : but that I added for explication this clause, (or the old Hebrew, meaning by the old Hebrew, that which was vulgarly spoken among the Jews before the captivity) you will perhaps suspect my credit, and be offended, for I am not ignorant, how superstitiously Divines for the most part are affected toward the Hebrew Tongue : yet when I had set down the Africans Language to have been the Canaanitish Tongue, I thought good to add for plainness sake (or the old Hebrew) because I take them indeed to be the very same Language, and that Abraham and his posterity, brought it not out of Chaldea, but learned it in the Land of Canaan. Neither is this opinion of mine, a meer paradox and fantasie, but I have * three or four of the best skilled in the Language and Antiquities of that Nation, that the latter times could afford, of the same mind : And certainly, by * Isaiah it is called in direct terms, the Language of Canaan : And it is moreover manifest, that the names of the places, and Cities of Canaan, (the old names I mean by which they were called before the Israelites dwelt in them, as is to be seen in the whole course of the Books of

* Postel. lib. de Phoenic.
lit.c.2. s.5.

Arias Montai.

L. Canaan.

cap.9.

Genebrard.

I. Chron. an.

Diluvii 131.

Scal. ad fest.

in dict. Sarra.

& in ep. ad V-

bert. & ad

Tomson.

* Isa. 19. 18.

The Punick Language

Moses and of *Josuah*) were Hebrew names: touching which point, although I could produce other forceable reasons, such as might, (except my fantasie delude me) vex the best wit in the world to give them just solution, yet I will add no more, both to avoid prolixity, and because I shall haye in another place fitter occasion.

But to speak particularly of the *Punick* Tongue, which hath brought us into this discourse, and which I proved before to be the *Canaanitis* Language: it is not

* Aug. in ser. 35. de verb. Dom. in Evan-
gel. sec. Lu-
cam.

* in one place pronounced by
better) to have near
affinity with the Hebrew Tongue, which
also the * *Punick* words
dispersed in the writings of *Augustine*, and
of others, (as many as
come to my remembrance) prove to be
true; But more effectually in + another place,
to agree with it in very
many, yea almost in
every word. Which
speech seeing they
could in no sort have
from the *Israelites*,
being not of *Abrahams*

+ Aug. 1. 2.
cont. litter:
Petilianis, cap.
104.

* As in the Punick Tongue Salus three, August. in expos. inchoat. Epist. ad Rom. Heb. וְדָם Edom, bloud. Enar. Psalm. 136. Heb. מַמּוֹן. Mamon, lucre, De Sermon. Dom. in Mont. l. 2. c. 14. Heb. בָּלֶבֶל. Bal. the Lord. Quast. in Judic. cap. 16. Heb. שָׁמֵן. Samen, Heaven. Ibid. posterity

Heb. מִשְׁׁאַל. *Messe*, to anoint.
Tract. 15. in *Joas.*
Heb. נָשָׂא. *Alma*,
 a Virgin. *Hieron.*
in c. 7. Isai. *Heb.*
עַלְמָתָה. *Gadir*, a
 fence or wall.
Pliny l. 4. c. 22.
 ٧٦. and some
 other that dili-
 gence might ob-
 serve.

postery (both be-
 cause no such transmi-
 gration of them is re-
 membred in the holy
 Histories, and for that
 the *Punick Colonies*,
 are specially mentioned
 to have been deduced
 from *Tyre*, which never
 came into the posses-
 sion of the *Israelites*)
 but from the *Canaanites*
 whose off-spring they
 were : It followeth

thereupon that the Language of the
Canaanites, was either the very same or
 exceeding near the *Hebrew*. And
 certainly touching the difference that
 was between the *Hebrew* and the *Punick*,
 I make no doubt, but the great distance
 from their primitive habitation, and
 their conversation with strangers,
 among whom they were planted, and
 together with both, the length of time,
 which is wont to bring alteration to all
 the Languages in the world, were the
 causes of it. And although that *Punick*
 speech in *Plautus*, which is the only
 continued speech of that Language, that
 to my knowledge remaineth extant in any
 Author, have no such great convenience
 with the *Hebrew Tongue*; Yet I assure
 my self the faults and corruptions that

Plaut. in Pæ-
nulo. Act. 6.

The great extent of the

have crept into it by many transcriptions, to have been the cause of so great difference, by reason whereof, it is much changed, from what at the first it was, when *Plantus* writ it, about 1800 years ago: And specially because in transcribing thereof there would be so much the less care taken, as the Language was less understood, by the writers, and by the readers, and so the escapes less subject to observation and controlment.

C H A P. V I I . I.

Of the largeness of the Slavonick, Turkish, and Arabick Language.

MANY are the Nations that have for their vulgar Language the *Slavonick Tongue* in *Europe*, and some in *Asia*. Among which the principal in *Europe*, are the *Slavonians* themselves, inhabiting *Dalmatia* and *Liburnia*. The West *Macedonians*, the *Epirotes*, the *Bosinates*, *Servians*, *Russians*, *Bulgarians*, *Moldavians*, *Podolians*, *Russians*, *Muscovites*, *Bohemians*, *Polonians*, *Silesians*: And in *Asia* the *Circassians*, *Mangellians*, and *Gazarites*: These I say are the principal but they are not all: for *Gesner* and

and *Roccha* reckon up the names of sixty Nations, that have the *Slavonian Tongue* for their vulgar Language. So, that it is known to be vulgarly spoken over all the East parts of *Europe* (in more then a third part of the whole) even to the utmost bonds of it, the Rivers of *Droyna* and *Tanais*; *Greece* and *Hungary*, and *Walachia* only excepted. Indeed the Regions of *Servia*, *Bosina*, *Bulgaria*, *Rascia*, *Moldavia*, *Russia* and *Moscovia*, namely all the Nations of the Eastern parts, which celebrate their divine service after the Greek Ceremony, and profess Ecclesiastical obedience to the Patriarch of *Constantinople*, write in a diverse sort of Character, from that of the *Dalmatians*, *Croatians*, *Istrians*, *Polonians*, *Bohemians*, *Silesians*, and other Nations toward the West, (both which sorts of Characters are to be seen in Postels Book of the Oriental Languages) of which, this last is called the *Dalmatian* or *Illyrian Character*, and was of * Hierom's devising, that other bearing for the most part much resemblance with the Greek, is termed the *Servian Character*, and was of * Cyril's invention: for which cause, as *Roccha* hath remembred, they term the Language written in that Character, * Chiurilizza. But yet notwithstanding the difference of Characters in the writing of these Nations, they speak all of them (the difference of dialect excepted) the same Language.

Gesner.in Mi-
thrid.in Ling.
Illyric.
Boccha in Ap-
pend. de dia-
lect. in Illyr.

Postell.de
Ling. Dalmat.
Roceh. in Bi-
bliothe. Vati-
can. pag. 161.
& alii.
Roccha.lib.
cirato, pag.
168.
* Id. pag. 171.

The extent of the

But yet is not the Slavonick Tongue (to Answer your question) for all this large extent, the vulgar Language of the Turkish Empire. For of the Turks Dominion, onely *Epirus*, the West part of *Macedon*, *Bosna*, *Servia*, *Bulgaria*, *Rascia*, and part of *Thrace*, and that he hath in *Dalmatia* and *Croatia* (beside the *Men-grilli* in *Asia*) speak vulgarly the *Slavonian Tongue*. But no where for the more precise limitation, neither in *Asia* nor in *Europe*, is that Language spoken more Southward, than the North Parallel of 40 degrees: some part of *Epirus* onely excepted: I mean it is not spoken as the vulgar Language of any Nation more Southward. For else, being acceptable and usual, as it is in the Great Turks Servail at *Constantinople*, and familiar with most of the Turkish Souldiers, by reason of their Garrisons and other great imployment in those parts toward the Confines of Christian Princes, all which parts as before I said (*Hungary* and *Wallachia* excepted) speak that Language: for these reasons, I say, it is spoken by divers particular men, in many places of the Turkish Dominion, and the Janizaries and Officers for the most part can speak it, and many others also of the better sort, but yet the general and vulgar Language of his Dominion (excepting those places afore-mentioned) it is not.

But

But in *Anatolia*, although the Old Languages still remain, being for the most part corrupt *Greek*, as also in *Armenia*, they have their peculiar Language, yet is the *Turkis* Tongue very frequent and prevaileth in them both: which being originally none other than the *Tartarian* Tongue, as *Michovius*, and others have observed, yet partaketh much, both of the *Armenian* and *Persian*, by reason of the *Turkes* long continuance in both those Regions, before they settled the Seat of their Dominion, and themselves among the *Grecians*, for which cause it is not without mixture of *Greek* also, but chiefly and above all other of the *Arabick*, both by reason of their Religion written in that Language, and their training up in Schools unto it, as their learned Tongue. And yet, although the *Turkis* be well understood both in *Naxolia* and *Armenia*, yet bath it neither extinguished the vulgar Languages of those parts, neither obtained to it self (for ought I can by my reading find) any peculiar Province at all, wherein it is become the sole native and vulgar Language, but is only a common scattered Tongue, which appeareth to be so much the more evidently true, because the very Cities that have been successively the Seats of the Ottoman Sultans; namely *Iconium* (now *Cogna*) in *Lycaonia*, then *Prusa* in *Bithynia*; thirdly, *Adrianople*

*Michov. l. 1.
de Sarmatia.
cap. 15.
Rocch. de
dialect. in
Ling. Tur-
cic.*

The great extent of the

Adrianople in *Thrace*; and lastly, *Constantinople*, are yet known to retain their old native Language, the *Greek Tongue*: Although the *Turkish Tongue* also be common in them all, as it is likewise in all other *Greek Cities*, both of *Greece* and *Asia*.

But in the East part of *Cilicia* beyond the River *Pyramus*, as in all *Syria* also, and *Mesopotamia* and *Palestina*, and *Arabia*, and *Egypt*, and thence Westward in all that long tract of *Africk*, that extendeth from *Egypt* to the Strait of *Gibraltar*, I say, in all that lyeth betwixt the Mountain *Atlas*, and the *Mediterrane Sea* (now termed *Barbarte*) excepting *Marocco*, and here and there some scattered remnants of the Old *Africans* in the Inland parts, the *Arabick Tongue* is become the vulgar Language, although somewhat corrupted, and varied in dialect, as among so many several Nations it is unpossible but it should be. And although I be far from

* Postell. in
præfat.Gram-
mat.Arabic.
Ludov.Reg.
1.8.de Vicissi-
tud.Rer.ad
finem.

* their opinion, which write (too over-lashingly) that the *Arabian Tongue* is in use in two third parts of the inhabited World, or in more, yet I find that it extendeth very far, and specially where the Religion of *Mahumed* is professed. For which cause (over and besides the parts above-mentioned, in which it is (as I said) become the native Language) in all the Northern part of the *Turkish Empire*

pire also, I mean that part that lyeth on the North side of the Mediterranean Sea, as likewise among the Mahumetan Tartars, it is thought not the vulgar Tongue, yet familiar with very many, both because all their Religion is written in that Language, and for that every Bellon. Boy that goeth to School, is taught it, Observat. 13. c. 12. as in our Schools they are taught Latin and Greek: Insomuch, that all the Turks write their own Language in Arabick Characters. So that you see the common Languages of the Turkish Empire, to be the Slavonick, the Greek, the Turkish and Arabick Tongues, serving severally for the parts I mentioned before.

C H A P. IX.

Of the Syriack and Hebrew Tongues.

* Masius in
præfat. Gram-
mat. Syric.
Sixt. Senen.
Biblioth.
Sandæ. l. 4. in
voce.
Thargum.
Canina in
præfat. Insti-
tut. Syric.
Ar. Montan.
de ratione
Mazzoreth
in Apparat.
ad Bibl. Reg.
Fabrit. in
præfat. ad
Lexic. Syro-
chaldaicum.
Genebrard.
l. 2. Chronol.
ad An. 3690.
Bellarmin.
l. 2. de verbo
Dei. cap. 4. &
15. &c.
Possevin. Ap-
parat. sacr.
in Dictione
Biblia.

THE Syriack Tongue is certainly * thought to have had begin- ning, in the time of the Captivity of the *Jews* in Babylon, while they were mingled among the *Chaldeans*. In which long revolution of seventy years, the vulgar sort of the *Jews*, forgot their own Language, and began to speak the *Chaldee*: But yet, pronouncing it amiss, and framing it somewhat to their own Country fashion, in notation of points, affixes, Conjugations, and some other properties of their ancient Speech, it became a mixt Language of *Hebrew* and *Chaldee*: a great part *Chaldee* for the substance of the words, but more *Hebrew* for the fashion, and so degenerating much from both: The old and right *Hebrew*, remaining after that time, onely among the Learned men, and being taught in Schools, as among us the Learned Tongues are accustomed to be. And yet, after the time of our Saviour, this Lan- guage

guage began much more to alter , and to depart further, both from the *Chaldee* and *Hebrew*, as receiving much mixture of *Greek*, some also of *Roman* and *Arabick* words, as in the *Talmud* (named of *Jerusalem*) gathered by R. *Zochanan*, about 300 years after Christ, is apparent being far fuller of them , than those parts of the *Chaldee Paraphrase* on the holy Scriptures, which were made by R. *Jonathan*, a little before Christ , and by R. *Aquila*, whom they call *Onkelos*, not long after.

But yet certain it is , both for the great difference of the words themselves, which are in the *Syriack Tongue* for the most part *Chaldee*, and for the diversity of those adherents of words , which they call *præfixa*, and *suffixa*, as also , for the differing sound of some vowels, and sundry other considerations : Certain it is , I say , that the unlearned *Jews* , whose vulgar Speech the *Syriack* then was, could not understand their תּוֹרַת־יְהוָה and תּוֹרַת־מֹשֶׁה, that their Lectures of *Moses* and the Prophets , used in their Synagogues in the *Hebrew Tongue*. And that seemeth to have been the original reason , both of the publick Speeches and declarations of Learned men to the people, usual in their Synagogues on the Sabbaths , after the readings of the Law and of the Prophets, whereof in the † New Testament we find ^{+ Ad. 13. 15.} some mention , and also , of the Translations

Difference of Hebrew from

lations of *Jonathan*, and *Onkelos*, and others, made into their vulgar Language, for that the difference betwixt the *Hebrew* and the *Chaldee* was so great, that the Tongue of the one Nation could not be understood by the other. First, The Tongues themselves, which yet remain with us, may be evident demonstrations, of which we see that one may be skilful in the *Hebrew*, and yet not understand the *Chaldee*, and therefore neither could they, whose Speech the *Chaldee* then was (although much degenerated) understand the *Hebrew*. Secondly, We find, that when † *Ezra* at the return from the Captivity, read the book of the Law before the people, others were fain to interpret that which was read unto them. And Thirdly, The Answer made to *Rabshakeb*, by the Officers of K. *Hezekiah*, may put it out of question, willing him * to speak unto them in the *Chaldee Tongue*, that the Common people of *Jerusalem* (in whose hearing it was) might not understand what was spoken. But yet it might be, that as at this day the *Jews* use to do, so also in Christ's time of conversing on the Earth, they might also read the *Chaldee Targamin* (and certainly some † Learned men affirm they did so) together with the *Hebrew Lectures of Moses* and the Prophets, for certain it is, that *Jonathan Ben Uziel*, had before the birth of

† Nehem.c.8.
v.7,8,9.

* Reg. l. 2.
c.18.v.26.

† Junius in
Bellarm.
Cont. I.I.2.
c.15.§.11.

of our Saviour translated, not the Prophets onely into *Chaldee*, for it is his Paraphrase that we have at this day on the Prophets (and the Language which we now call the *Syriack*, was but the *Jewish Chaldee*, although in the after times by the mixture of *Greek*, and many other Forreign words, it became somewhat changed, from what in the times afore and about our Saviours Incarnation it had been) but the *Pentateuch* also : at least, if that be true, which *Sixtus Senensis* hath recorded, namely, that such is *Biblioth. Sanct.l.4. in Galatine* writeth, that *editio. Syr. Galatin. de Arcan.Catholice Verit. 1.1. c.3.* .

*For of that part
of the Chaldee
Paraphrase, which
we have in the
Complutense, &
K. Philips Bibles,
on the Books of
Moses, Onkelos
is the Author: of
that on Josuah,
Judges, the book
of the Kings and
of the Prophets,
Jonathan. Of
that on Ruth,
Esther, Job, the
Psalms, and the
books of Solomon,
R. Joseph Cæcus.*

* Vid. Salme-
ron. De Ca-
nonic.scrip-
ture. Prole-
gomen. 3. in
Tomo i. &
de interpre-
tation. Septua-
gint.Prol.S.
parts

Tertul. in A-
pologetic. cap. 19.

+ Novell. 146.
* Act. 6. I. &
9.2.9. & 11.
20.

Scalig. in
Chron.
Euseb. ad
Annum 1734.
& Jun. con-
tra Bellarm.
Controv. I.
l. 2. c. 15.

S. 121. &
Drus. Praeto-
ritor. l. 5. An-
not. ad Act.
Ap. 6. I.

parts of *Egypt*, in *Asia* also, and other *Greek Provinces abroad*, used publickly instead of the *Hebrew*, which now they understood not, the *Septuaginta's Greek Translition*, as is evident in *Tertullian*: And of some others of them in the *Constitutions of + Justinian*. Which *Jews* for that very cause: are sundry times in the * *Acts of the Apostles*, termed *'Exaltisat'*. For by that name, in the judgment of Learned men the natural *Grecians* are not meant, which are alwaies named *'Exaltis'*, not *'Exaltisat'*. But, the *Jews* dispersed among the *Gentiles*, that used to read the *Greek Scriptures* in their *Synagogues*.

And here shall be the period of my first Enquiry, touching Languages, and beginning of the Second, concerning the sorts of Religions, abroad in the World. In discoursing whereof you must be content, to accept of modern Authors, because I am to intreat of modern matters: And, if I hap to step awry, where I see no path, and can discern but few steps afore me, you must pardon it. And yet this one thing I will promise you, that if either they that should direct me, mislead me not, or (where my reason suspects, that my Guides wander, and I am mislead) if my circumspect observing, or diligent inquiring, may preserve me from errour, I will not depart a hair from the way of Truth.

CHAP.

C H A P. X.

*Of the sundry parts of the World
inhabited by Christians.*

ALL Europe is possessed by Christians, except the utmost corners of it, toward the East, and the North, for the small company of Mahometans, inhabiting their * peculiar Villages about Wilna in Litunia, or the scattered * remnants of Idolaters, in the same Province, and in Samogitta, are not worthy mentioning. But toward the North, Lappia, Scricfinia, Biarmia, Corelia, and the North part of Finmark (all which together pass commonly under the name of Lapland, and make a Region about 900 miles in circuit) are inhabited by Idolaters : and toward the East, all the Region betwixt Tanais and Borysthenes, along Mæotis and the Euxine Sea (the true native Countrey of the ancient Gothes) being more then twice as large as the former, and withal much better peopled, is inhabited by the Tartars called Crimai or Precopita, who are all Mahometans, excepting only a small remainder of

H

Christians,

Michov. de Sarmatiâ. l.2.

c.3. Boem.de Mo-

rib. gent. l.3.

c.7.

Boter. Relat.

Par.3. l.1.

Ziegltr. in.

Schondiac.de

Lappo. Da-

mian. Goas

Tract. de

Lape piis.

Micho.l.2. de

Sarmatiâ c.5.

Munst. Cos-

mogl.4. c.37.

Boter.Ralati-

on pa.1.l.c de

Bothnia.

Christians were mingled with
Christians, in some parts of *Taurica*.

But, in all the *Turks Dominion* that he hath in *Europe*, inclosed after a peninsular figure, between *Danubius* and the Sea, and containing in circuit about 2300 miles (for *Moldavia*, *Walachia*, and *Transilvania*, I reckon not for parts of his Dominion) namely, from above *Buda* on *Danubius* side, and from *Ragusa*, on the Sea-side Eastward, to the utmost bounds of *Europe*, as also in the Isles of the *Egean Sea*, Christians are mingled with *Mahumetans*. All which Dominion yet of the *Turks* in *Europe*, though so much in circuit, as I said, is nevertheless (measured by squares) no greater then *Spain*, the continent of it, being no way answerable to the circumference: both, because it runneth far out in sharp angles, toward the West and South, nameiy in *Hungary* and *Morea*, and is beside, in *Greece* in many places, extraordinarily indented with the Sea. And in this Dominion of the *Turks* in *Europe*, such is notwithstanding the mixture of *Mahumetans* with Christians, that the Christians

* Boter.Relation del.
pa.2. l.4. nel.
de Affliction.
Christian. sub
Turca. l.1.ca.
de Tributis.

* make two third parts at least, of the Inhabitants: for the *Turk*, so that Christianans pay him his yearly tribute (which is one fourth part of their increase, and a *Sultany* for every poll) and speak nothing against the Religion and Sect of *Mahumet*, permitteth them the liberty of their Religion;

gion ; And even in *Greece* it self, although more dissolute then any Region of *Europe* subject to the *Turk*, (as having been anciently more wasted with intestine discord, and longest groaned under the *Turk's* oppression) there remain yet nevertheless in * *Constantinople*, the very Seat of the *Turkish Empire*, above 20 Church-^{statu Ecclesi-}es of Christians, and in the Cities of *Sa-*^{ar. non longe}*lonichi* (*Thessalonica*) above 30 (whereas in this latter the *Mahumetans* have but 3) beside very many Churches abroad in the Province under suffragan Bishops, of whom the *Metropolitan* of *Salonichi*, hath no less then 10, belonging to his Jurisdiction, as there are also recorded yet to remain under the *Metropolitans* of *Philippi*, 150 Churches : of *Athens*, as many: of *Corinth*, 100, together with sundry suffragan Bishops under each of them.

But in *Africk*, all the Regions in a manner, that Christian Religion had gained from Idolatry, *Mahumetanism* bath regained from Christianity; Insomuch, that not only the North part of *Africk*, lying along the *Mediterrane Sea*, Concil. Car. namely, betwixt it and the Mountain ^{thag 4. & Co.}Atlas, even from *Spain* to *Egypt*, where ^{ned. African.}Christianity sometime exceedingly flourished, as there we read Synods of above 200 Bishops to have been gathered, and + 300 Catholick Bishops to have been ^{* Martin. Po-}there expelled, by *Gensericus* King of the ^{lon. Supput.}*An. 475.*

The weak state of

Wandals : and in some one Province alone, † *Zengitana* by name, (it is that wherein *Carthage* stood) to have been 164 Bshops under one *Metropolitan* :) Not only that North part of *Africk*, I say, is at this present utterly void of Christians, excepting a few Towns belonging to the King of *Spain*, (of which only *Septa* and *Tanger* are Episcopal Cities :) but even in all the vast Continent of *Africk*, being about thrice as large as *Europe*, there is not any Region entirely possessed by Christians, but the Kingdom of *Habassia*, no, nor yet, (which is more lamentable) any other, where Christians are mingled, either with *Mahumetans*, but only *Egypt* : or where with Idolaters, but the Kingdoms of * *Congo* and *Angola* : which two about 120 years ago (An. 1491) began first to receive Christianity: All the rest of *Africk*, being entirely governed, and possessed by *Pagans*, or *Mahumetans*. To which, if I should add, those few places in *Africk*, afore-mentioned, near the Strait of *Gibraltar*, which the King of *Portugal* and *Castile*, have conquered from the *Mores*, with the other few dispersed fortresses, which the *Portugals* hold in other places on the Coast of *Africk* (altogether even betwixt *Spain* and *India* are but 11 or 12) I know not where to find, even among all the native Inhabitants of *Africk*, any Christians more.

*Pigafet.hist.
Regin.Con-
gens.l.2.c.2.

more. For, as for the large Region of Nubia, which had from the Apostles time, (as is thought) professed the Christian Faith, it hath again above 100 years since, forsaken it, and embraced instead of it, partly Mahumetanism, and partly Idolatry, and that by the most miserable occasion that might befall, namely famine of the Word of God through lack of Ministers: for as Alvarez hath recorded, at Alvarez. hist. his being in the King of Habaffia his Court, there were Embassadors out of Nubia, to intreat him for a supply of Ministers, to instruct their Nation, and repair Christianity gone to ruine among them: but were rejected.

And yet are the Christians of *Egypt*,
namely those of the native Inhabitants,
but very few in respect of that infiniteness
of people, wherewith *Egypt* doth, and
ever did abound, as being esteemed, not
to pas, + 50000. And, as touching the + Boter. Rel.
Kingdom of *Habassia*, neither is it all pa. i. l.3. cap.
Christians, but a great part of Gentiles, de. i. popoli-
namely toward the West, and South del. Egitto.
bounds of it, and some part *Mahumetans*, Thom. à Jes.
toward the East border: neither so large gent.
and spacious, as many mens relations
have made it thought to be. For al- l.7. par. i. c. 5.
though I cannot assent to them, who af-
sign to that great Kingdom, but about
+ 662 leagues of compass, by which + Boter. Rel.
reckoning (suppose they were Spanish pa. i. l.3. c. de
Abassia.

The weak state of

leagues) it should be little larger then *Germany*, (for I know full well, by infallible observations, that sparing limitation of theirs, to be untrue) yet, neither can

+ Horat. *Maglioz.nel.dis-*
corso de i. cinque massi-
mi Signori.

Boter. loco
 prox. citato.

Sommar. del
 regni Orien-
 tal. apud Ra-
 mos. vol. I.
 pag. 324.

I yield to them, who esteem it + greater, then the vast Dominions of the Emperors of *Turkie* or of *Tartary*, &c. Or to them, that extend it from the one *Tropick*, to the other, and from the red Sea, almost to the West Ocean. For first, certain it is (that I may speak a little of the limits of this Kingdom) that it attaineth not to the red Sea (Eastward) neither within the straits of *Babel mandel*, nor without : for within those straits, along the Bay of *Arabia*, there is a continual ledge of Mountains, known to be inhabited with *Mores*, betwixt that Bay, and the Dominion of *Habassia*: So that, only one Port there is, along all that Coast, (*Ercoco* by name) where those Mountains open to the Sea, that at this present belongeth to it. Neither without those Straits doth it anywhere approach to the Ocean. All that Coast, as far as *Mozambique*, being well known to be inhabited with *Arabians*.

And as touching the West limits of *Ha-bassia*, I cannot find by any certain history or relation (unskilful men may rumour what they will, and I know also that the common Charts represent it otherwise) I cannot find, I say, that it stretcheth beyond the River *Nilus*, so far cometh it short

short of the West Ocean. For it is known, that all the West Bank of *Nilus*, from the River of *Zair* to the confines of *Nubia*, is possessed by the *Anzichi*, being an idolatrous and man-eating Nation, and subject to a great Prince of their own,

Boter. Reiar.
p.1.lib.3.cap.
Loango. An-
zichi.

then thus it is with the breadth of the Empire of *Habassia*, betwixt East and West: And now to speak of the length of it, lying North and South, neither doth it approach Northward on *Nilus* side, further then the South end of the Isle of *Meroe*, (*Meroe* it self is inhabited by *Mahumetans*, and the deadly enemies of the King of *Habassia*,) nor on the Sea-side farther then about the Port of *Suachem*. And toward the South, although the bounds of that Kingdom, be not perfectly known, yet that it approacheth nothing near the circle of Capricorn, as hath been supposed, is most manifest, because the great Kingdoms of *Moenhemage*, and *Benomotapa*, and some others, are situate betwixt *Habassia* and that circle. But, as near as I am able to conjecture, having made the best search that I can, in the itineraries, and relations, that are extant of those parts, the South limit of that Empire, passeth not the South parallel of six or seven degrees at the most, where it confineth with *Moenhemage*. So that to make respective estimate of the largeness of that Dominion, by comparing it with our known Re-

The state of Christianity

gions of *Europe*. It seemeth equal to *Germany*, and *France*, and *Spain*, and *Italy*, laid together : Equal I say in dimension of ground, but nothing near equal in habitation or multitude of people, which the distemperature of that Climate, and the dry barrenness of the ground, in many Regions of it, will not allow. For which cause the torrid parts of *Africk*, are by *Piso* in *Strabo* resembled to a Libbards skin, the distance of whose spots, represent the disperseness of habitations or Towns in *Africk*. But if I should absolutely set down the circuit of that whole Dominion, I esteem the limitation of *Pigafetta*, near about the truth, namely, that it hath in circumference 4000 miles (about 1500 in length, and about 600 in breadth:) being inclosed with *Mahumetans* on the North, and East, and with *Idolaters*, on the West and South.

*Pigafett.de
Regin. Cong.
I.2.c. 10.*

Such then as I have declared is the condition of Christians in the continent of *Africk*: but the Inhabitants of the Isles along the West coast of *Africk*, as namely *Madera*, the *Canaries*, the Isles of *Cabo verde*, and of *S.Thomas*, and some other of less importance, are by the *Portugals* and *Castilians* instruction, become *Christian*: but on the East side of *Africk*, excepting only [†]*Zocotora*, there is no Christian Isle.

[†]*Paul. Venet.
I.3.c.38.*

Even such is the state of Christians in the firm Land, and the adjacent Isles of *Africk*. And it is not much better in *Asia*, for excepting

excepting first the Empire of *Russia*, (and yet of it, a great part is idolatrous, namely the Region between the Rivers of *Pechora* and *Ob*, and some part of *Permia*) secondly, the regions of *Circassia*, and *Mengrelia*, lying along *Moæotis* and the *Euxine Sea*, from *Tanais* Eastward as far as the River *Phasis*, Thirdly, the Province of *Georgia*, and fourthly the Mountain *Libanus* in *Syria*, (and yet the last of these is of the *Turks* dominion) excepting these few I say, there is not any Region in all *Asia*, where Christians live several, without mixture, either of *Mahumetans*, or of Pagans, for although *Vitriacus*, a man well experienced in some parts of the orient, (as being Bishop of *Acon* and the Popes Legate in the East, at what time *Paleftina* and *Syria* were in the hands of Christians) hath left registred, that the Christians of the Easterly parts of *Asia*, exceeded in multitude the Christians of the Greek and Latin Churches: yet in his time (for he writ almost 400 years ago) Christianity began to decline, and since his time, it hath proceeded infinitely to decay, in all those parts of *Asia*: first, by the inundation of the idolatrous *Tartars*, who subdued all those Regions, and after by the entertaining of *Mahumetanism* in many of them. The time was indeed, (and but about 400 years ago) when the King of *Tenduc*, whom the Histories of those times name *Presbyter Johannes*, a Christian,

Jacob. à Vi-
triaco. Hist.
Orient. c. 77.

but

Decay of Christianity in

but a Nestorian Prince, Ruled far and wide, in the Northeast part of Asia: as having under his Dominion, beside Tenduc (which was his own native and peculiar Kingdom) all the neighbouring Provinces, which were at that time for a great part, Christian: but after that his Empire was brought to ruine, and he subdued by Chingis, a Rebel of his own dominion (and the first Founder of the Tartarian Empire, which happened about the year 1190.) the state of Christian Religion became in short time strangely altered in those parts, for I find in Marcus Paulus, who lived within 50 years after Vitriacus, and was a man of more experience in those parts than he, as having spent seventeen years together in Tartary, partly in the Emperours Court, and partly in Travailing over those Regions, about the Emperours Affairs, that except the Province of Tenduc, which as, I said, was the Kingdom of

Scaliger. de
Emendat.
tempor. l.7.
Annot. in
comput. A-
thiop.

Presbyter Johns residence (for it was the Prince of that Kingdom, which is rightly and usually, by the ancienter Historians, named Presbyter John, howsoever the mistaking phantasies of many, have transported

For Scaligers i-
magination, that it
was the King of the
Habassines, that
inlarged his Domi-
nion so far in the
North-east of A-
sia, till he was dri-
ven into Africk by
the Tartars, hath
neither

it

neither any foundation at all in History, nor probability in reason. Namely, that a King in Africk should subdue the most distant parts of all Asia from him, and there hold residence, all the regions betwixt belonging to other Princes. Moreover, it is certainly known of Presbyter John of Asia, that he was a Nestorian, whereas he of Habassia was, and still is, a Jacobite. Besides, it hath been recorded from time to time, of the Christians of Habassia, that they were Circumcised, which of those of the East, was never reported by any, &c.

the one was † Cingiangifn in Mangi (that is

it out of Asia into Africk, and by error bestowed it on the K. of Habassia) except that Province of Tenduc, I say, whereof

† Marcus Paulus confesseth, the greater part, to have professed

Paul. Venet.
l. i. c. 64.

the Christian religion at his being in Tartary, the rest of the Inhabitans being partly Mahumetans, and partly Idolaters: in all the other Provinces of those parts beside, that, he observeth the Christians to be but few, as

namely in the Kingdoms of † Tanguth, of † Utriae hist.

† Chinchintales, of † Sancchuir, of † Caraiam, of Orient. c. 78. Otho Phrisin-

gens. l. 7. c. 33.

† Cassar, of † Carcham, & alii.

of † Ergimuli, of Cer-

† L. i. c. 45.

guth, of Egrigaia, and

† L. i. c. 47.

in the other Regions

† L. 2. c. 39.

of Tartary mentioning

† L. i. c. 38.

no Christians at all.

† L. i. c. 40.

Two Cities onely

† L. i. c. 62.

find in him excepted,

† L. i. c. 63.

The state of Christians

+ L. 2.c.64.

is *China*) where he noteth, that many Christians dwelt, and the other + *Quinsay*, in which later yet (although the greatest City in the world) he hath recorded to be found but one Church of Christians. But these places excepted before-mentioned; I can find no certain relation, neither in *Paul Venetus*, nor any other, of any Christians of the native Inhabitants, in all the East of *Asia*, but Idolatry keepeth still her old possession, and overspreadeth all.

But yet indeed, in the more Southerly parts of *Asia* (especially in those where Christianity was first planted, and had taken deepest root) as *Natolia*, *Syria*, *Palestine*, *Chaldea*, *Affyria*, *Mesopotamia*, *Armenia*, *Media*, *Persia*, the North part of *Arabia*, and the South of *India*, Christians are not only to be found, but in certain of those Regions, as in *Natolia*, *Armenia*, *Syria*, *Mesopotamia*, somewhat thick mingled with *Mahumetans*: as they are also in the South of *India* not far from the Promontory of *Comorjin*, in some reasonable number, in the Kingdom of *Contan*, of *Cranganor*, and of *Choramandeb*, but mingled with Idolaters. But yet, is not this mixture of Christians with them of other Religions, in any part of *Asia*, after the proportion of their mixture in *Europe* (where I observed the Christians to make the prevailing number) but they are

are far inferiour, to the multitude of the *Mahumetans*, and of the Idolaters, among whom they are mingled, and yet touching their number, decrease every day, in all the parts aforesaid, *India* onely excepted. Where since the *Portugals* held *Goa* (which they have erected into an Archbischoprick) and intertained *Malabar*, and some other parts of *India*, what with Commerce, and what with Amity, the number of Christians is greatly multiplied in sundry places of that Region, but yet not so, as to compare in any sort, with the *Mahumetans*, and much less with the Idolaters among whom they live.

Thus it is with Christians in the firm Land of *Asia*: but in the Islands about *Asia*, Christianity is as yet but a tender plant: for although it hath made some entrance into the Isles called *Philippinas*, namely into 30 of them, for so many onely of 11000 termed by that name, are subject to the King of *Spain*: *Tb. Jes. de Conv. gent. l.1.c.1.* by the industry of the *Castilians*, as also by the preaching of the *Portugals*, into *Ormuz* in the Bay of *Perisia*, and into *Ceilan* in the Sea of *India*, and some few other of the infinite multitude of Islands, dispersed in that Eastern Sea, yet hath it hitherto found in all those places, rather some fair beginning, than any great proceeding: Onely in
Japonia

The condition of Christianity

Japonia Christianity hath obtained (notwithstanding many hindrances and oppositions) more prosperous success. Inso-much that many years since, there were recorded to have been by estimation, about * 20000 Christians in *Japonia*.

* Plat. de Bono Stat. Religionis, l.2. c.30.

Lastly, In *America* there be four large Regions, and those of the most fruitful and populous part of it, possessed and governed by the *Spaniards*, that is, *Nucua Espana*, *Castilla del Oro* (otherwise termed *Nurbo Reino*) *Pern*, and part of *Brasile*, the first three by the *Castilians*, and the fourth by the *Portugales*, all which together, may by estimation, make a Region as large as Europe. In which, as also in the Islands, specially in the greater Islands of *Hispaniola*, *Cuba*, *Jamaica*, and *Puertorico*, the Christian Religion is so largely spread, that + one hath presumed, to equal in a manner, the Christians of *America*, to those of the Latin Church in Europe: And * another, hath left recorded, that within a few years after the entrance of the Gospel among them, there were no less then seven Millions, or as others reported fourteen Millions, that in the Sacrament of Baptisme had given their names to Christ. But especially in the Kingdom of *Mexico* (or *Nueva Espana*) Christian Religion obtained that plentiful and prosperous success, that we find recorded of sundry of the Preachers, employed

* A mand.
Ziric. in
Chron.circ.
An.1519.
+ Surius in
Chron. ad
An. Christ.
1568.

employed about the Conversion of that people, that they Baptized each of them, above 100000. and that in few years :

Insomuch that (as is storied by *Surius*) Vid. Epist. it is to be found among the Records of Petri Gaudens. in Com- Charles the Fifth, that some old Priest ment. Sedulii hath Baptized 700000. another 300000, ad vitam. S. and certain others very great multitudes. Francisci.

~~X~~
pag.229.

But yet, what manner of Christians many of those Profelytes were, I am loath to remember, or report (and it may be by this time, they are better affected and instructed than they were) for certainly *Oviedo*, and *Benzo*, men that had long lived, and were well experienced in those parts, have left recorded, the first of

& Epist. Martin. à Valentia. I-
bid. pag.232.

* *Cuba*, that there was scarce any one, or but very few, that willingly became Christians, and both *Oviedo* of them, and *Benzo* of the Christians of *Nueva Espanna*, that they had nothing almost belonging to Christianity, but onely the bare name of Christians, being so utterly mindless, and careless of Christian Religion, that they remembred not any thing of the Covenant and Profession, they made in their Baptism : Onely, they kept in mind the Name they received then, which very name also they forgot soon after. But all the rest of *America*, except the Regions afore mentioned, which compared to the parts possessed by the *Castilians* and *Portugals* (to make estimation by the Mapps that

* Ovied. Hi-
stor. Ind. Oc-
cidental.l.17.

c.4.
Benzo.histor.
Nov.Orbis.
l.2.c.19.

Mahumetans inhabit

that we have of those Regions, for the North and West Coasts of *America*, are not yet perfectly discovered) may be as six to one, is possessed by Idolaters.

C H A P. XI.

Of the parts of the World possessed by Mahumetans.

Having declared the amplitude of Christianity, I will proceed to shew the state of other Religions in the world, and withal, what parts of it, the Professors of those Religions do severally inhabite; and lastly, what proportion they may have each to other, and all of them to Christians. To indeavour therefore your satisfaction in this behalf: There are four sorts or Sects of Religion, observed in the sundry Regions of the World: Namely, *Idolatry*, *Mahumetanism*, *Judaisme*, and *Christianity*. Of Christians I have already spoken: now therefore will I relate for your better contentment, of the other three; and first of *Mahumetans*.

Mahumetans

Mahumetans then possess in *Europe*, as I said before (having in that part but small mixture of Christians) all the Region betwixt *Tanais* and *Boristhenes* (*Don* and *Nieper* they are now called) being about a twentieth part of *Europe*: beside * some Villages in *Lituania* about *Wilna*, where the use of their Religion is by the King of *Poland* permitted them, for in *Greece*, *Macedon*, *Thrace*, *Bulgaria*, *Rascia*, *Servia*, *Bosna*, *Epirus*, the greatest part of *Hungaria*, and some part of *Dalmatia* (which may be together about one fourteenth part of *Europe*) although the Government be wholly the *Turks*, yet *Mahumetans* scarcely pass one third part of the Inhabitants.

But in *Africk*, *Mahumetanisme* is spread exceeding far, for, first to consider the maritime Coast: It possesseth all the shoar of *Atlantick Ocean*, from *Cape Blanco* to the Strait of *Gibralter*, being about 1100 miles. Secondly, On the shoar of the *Mediterrane*, all from that Strait to *Ægypt*, about 2400 miles, excepting only on the one Coast, and on the other, some seven Towns, in the possession of the *Spaniards*. Thirdly, On the East side of *Africk* all the Coast of the Bay of *Arabia*, even from *Suez* to *C. Gardafu*, about 1600 miles, excepting only one Port (*Ercoco*) being of the Dominion of the King of *Habassia*.

I And.

* Mathia Mi-
chov de Sar-
mat.l.2.c.3.

The large spreading of

And thence (doubling that Cape) Southward, all the shore of the *Aethiopick Sea*, as far as *Mozambick* (that is over against the midst of *Madagascar*) about 1800 miles. And in all the Coasts of *Africk* hitherto mentioned, being altogether about 7000 miles (that is, by some excess more then half the Circumference of *Africk*) the Professors of *Mahumeds Religion*, have both possession and dominion, together with the * Maritime parts of the great Isle of *Madagascar*, and many other Islands along the Coast of *Africk*. And yet, even beyond *Mozambick* also, as far as to the *Cape das Corrientes* (it is under the Circle of *Capricorn*) although they have there no rule, yet they are found mingled with Idolaters. But yet nevertheless, observed it is, that along the East shore of *Africk*, namely from *Suachem* to *Mozambick* (being towards 3000 miles of the mentioned Coast) *Mahumetans* possess only the margin of the Land, or the Sea shore, and have got but little footing in the Inland parts, except in the Kingdoms of *Dangali* and *Adel*, confining together, the first within, and the second without the Strait of *Babel Mandel*, which yet are but small Provinces. And this also (to extenuate their number) is also true, that from the Kingdom of *Adel*, and *Cape Guardafu*, to *Mozambick*, there is found among the *Mahumetans*, some

* Paul. Ven.
1.3. c.39.
Linschot. I. 1.
c.3.

some mixture of Idolaters, although the Dominion be onely in the Mahumetans hands.

But yet on the North and West parts of Africk, it is far otherwise, and far worse: *Mahumetisme* having overspread all the main Land of Africk, between the *Mediterrane Sea* and the great River *Niger*: and along the course of *Nilus*, as far as the Isle of *Meroc*, which lyeth also about the same parallel with the River *Niger*, and is possessed by *Mahumetans*.

And yet, † beyond *Niger* also, it hath invaded and obtained all the Kingdoms of the *Nigrites* that border on that River.

So that all *Barbary* and *Biled-elgerid*, and *Libya deserta*, and the Region of *Negroes*, are become of that Religion. Excepting first some Maritime parts toward the *Atlantick Sea*, namely from *C. Blanco* Southward, which are inhabited by *Gentiles*: Secondly, The Kingdom of *Borno*, and some part of *Nubia*: And Thirdly, Certain scattered multitudes of the Old *African* progeny, that still retain their ancient *Gentilisme*, and are found in divers places here and there, in the Mountains and wilder parts of *Barbary*, of *Biled-elgerid*, and of *Libya*. These I say, being excepted, all *Africk* beside, from the *Mediterrane Sea*, somewhat more Southward than the River *Niger*, is overspread with the *Mahumetans*: which (adding

+ Leo Afr.
l. i. cap. de
Religion.
Afror.

The vast extent of

these before mentioned , along the East Coast of *Aethiopia*) may by estimation, take up four nine parts of Africk.

And yet in *Asia* , Mahumetanisme is farther spread , being imbraced and maintained chiefly by four mighty Nations , namely , the *Arabians* , *Persians* , *Turks* , and *Tartars* . *Arabia* was indeed the nest , that bred and fostered that unclean bird , and had it been the cage also , for ever to inclose it , it had been but too much space and liberty , for *Arabia* is in Circuit above 4000 miles , and except a small mixture of Christians in *Eltor* , a Port Town toward the inmost Angle of the Bay of *Arabia* , and *Petra* (*Krac* now it is called) a midland Town , and two Monasteries about the Hill of *Sinai* , all is possessed with *Mahumetans* . But from *Arabia* that poyslon hath in such sort dispersed it self through the veins of *Asia* , that neer the one half is at this day corrupted by it . For although it hath not hitherto attained to the North Coast of *Asia* , which is partly inhabited by Christians , namely , from the River of *Dwyna* to *Pechora* , and partly by Idolaters from *Pechora* to the East Ocean : nor yet to the East Coast , which from the most Northerly part of *Tartary* , to the most Southerly part of *India* (+ except some few places in the Kingdom of *Siam*) Idolaters in like sort generally obtain : yet

+ Ester. Rel.
P.3.1.2.cap.
de Mshome-
tar.

yet nevertheless, it is, as I said, namely, that a very great part of *Asia*, is infected with that pestilence. For first, All the Southerly Coast of *Asia*, from the Bay of *Arabia*, to the River *Indus*, is possessed by Mahumetans: and if we proceed further along that shoar, even beyond the River of *Indus* also, the great Kingdoms of *Cambaia*, and *Bengala*, for a great part of them, and about one fourth part of the Inhabitants of *Malabar*, are observed to be Mahumetans. And Secondly, To consider the Inland parts: all from the Westerly bounds of *Asia*, namely the River *Tanais*, with the Euxine, Ægean, and Mediterrane Seas, as far Eastward as the Mountain *Imaus* (which is more than half the length of *Asia*) is possessed by them: Except, first the † *Kirgessi* neer + Guagjun. *Imaus*, who are Idolaters: and secondly, the mixture of Christians among them, who yet have very small proportion (for their multitude) to *Mahumetans*, in any Province, of all the mentioned vast Circuit, for howsoever *Burchardus* about 320 years agoe, hath left recorded of those parts of *Asia*, that there were to be found in them 30 Christians for 1 Mahumetan, *Descr.ter.sanct.pag.2.cap.2.¶.9.* yet certainly, that in these present times the excess of multitude is grown great on the Mahumetans side in respect of Christians, the experience of many putteth

Mahumetanism why so

out of question. And, if we shall proceed yet farther Eastward, in the Inland parts of *Asia*, and pass in our speculation, beyond the Mountain *Imans*, even there

[†] Paul. Venet. l. i. c. 41, 42, also sundry Provinces are observed, as

^{43.} ^{† Peim, Cotam, Lop,} where Mahumetans are the main and sole Inhabitants, and

^{* Id. l. i. c. 38.} many more, as * *Cassar, Charcham, Chin-*

chintilus, Tangutb, Ergimul, Cerguth,

Tenduc, &c. where they are mingled

among Idolaters, which may for a great part countervail those Regions of *Asia*, which Christians and Idolaters take up on this side that Mountain. So that, in my estimation, having about these points

conferred History with Geography in the most circumspect and considerate manner that I was able, about nine parts of 20 of *Asia*, are possessed by Mahumetans.

Thus then is Mahumetanism spread over the one half almost of the firm land of *Asia*. And yet moreover in the Islands also that are about *Asia*, that Religion hath found large entertainment. For

not onely a good part of the small ^{* Nichol. de conci. Viag. nelle Indie. Barbof. ap. Ramos. Vol. 1. de Viaggi. p. 313. 318, 319.} *Isles of Maldivia*, namely those of them that are inhabited (for they are above 7000 in all, and most without habitation) are possessed with Mahumetans, but moreover, all the Ports of the Isle of

Ceilan (except *Colombo* which the Portugals have) the Sea Coasts of *Sumatra*, the Ports of *Java*, with the Isle of *Sunda*, the

the Ports of *Banda*, of *Borneo* and *Gilolo*, with some of the Islands *Malucos*, are in the hands of Mahumetans.

Of the great spreading and inlargement of which Religion, if the Causes were demanded of me, I should make answer, That beside the Justice of Almighty God, punishing by that violent and wicked Sect, the sins of Christians (for we see that by the Conquest of the *Arabians*, and *Turks*, it hath chiefly seized on those Regions, where Christianity in ancient time most flourished, both in *Africk* and *Asia*, and partly in *Europe*) one cause, I say, of the large spreading of their Religion, is the large spreading of their Victories. For it hath ever been the condition of the conquered, to follow for the most part the Religion of the Conquerors. A second, their peremptory restraint (even on the pain of death) of all Disputation touching their Religion, and calling any point of it into question. A Third, Their suppression of the study of Philosophy, by the light whereof, the grossness and vanity of many parts of their Religion might be discovered, which is inhibited to be taught in their Universities, and so hath been, about these 400 years, whereas till then, it greatly flourished among them, in *Cordova*, in *Fez*, in *Maroccho*, in *Barded*, and other Cities. And yet, as *Bellonius*

* Bellon. ob-
ser.l.3.c.30.
Georgenitz.
l.2. de Ritib.
Turcar.cap.
de Scholis.

and * others write, the *Turks* fall now again to those studies afresh. A Fourth Cause may well be assigned, the sensual liberty allowed by it, namely, to have many Wives, and the like promise of sensual Pleasures, to succeed after this life (to the Religious observers of it) in Paradise, wherewith men for the greatest part, as being of things wherewith their Sense is affected, and whereof they have had certain experience, are more allured and persuaded, than with promises of Spiritual delights, presented only to their hopes, and for which present and sensible pleasures must in the mean time be forsaken.

C H A P.

C H A P. X I I.

Of the sundry Regions of the
World inhabited by Idolat-
ters.

NO W touching Idolaters, they
posseſſ in *Europe*, a Region as
I before obſerved, about 900
miles in circuit, (although the ordinary
Geographical Charts represent it, (but
falsly) more then twice ſo large) con-
taining *Lappia*, *Corelia*, *Biarmia*, *Sericfinia*,
and the North part of *Fincmarch*. All
which together, may by estimation make
about one sixtieth part of *Europe*, or a
little more, more I mean in magnitude
rather then in multitude, for it is indeed
a little greater then ſo. Beside which
Provinces, there are also to be found in
divers places of * *Lituania*, and *Samagotia*, * Boem. de
some scattered remnants of Idolaters. Morib. gent. l.

But in *Africk* their multitude is very
great, for from *C. Blanc* on the Coast of
Lybia, the most Westerly point of all
Africk (being about the North latitude
of twenty degrees) even all the Coast of
Africk

3.c.7.
Boter. Rel. p.
3.l.i.c. Litun.

What parts of Asia

Africk Southward, to the Cape of *Buena Esperanza*: And thence turning by the back of *Africk* as far as the Cape of *Mozambique*, being (over against the midst of *Madagascar*) in the South latitude of fifteen degrees: all this Coast, I say, being not much less, than half the circumference of *Africk*, is inhabited by Idolaters. Only, on the East side, from *Mozambique* to *Cape de Corrientes* (which is the South latitude of 24 degrees) they are mingled with *Mahometans*: And on the West side, in the Kingdom of *Congo*, and the North part of *Angola*, with Christians: But yet in both these places of their mixture, Idolaters are the greater multitude.

But now, if we consider the inland Region of *Africk*, all between the River *Nilus*, and the West Sea of *Ethiopia*, from about the North parallel of ten degrees, to the South parallel of six or seven degrees, but from that parallel of six or seven degrees, even all *Ethiopia* Southward, on both the sides of *Nilus*, from the East Sea of *Ethiopia*, to the West, even to the most Southerly point of all *Africk*, the Cape of *Buona Speranza*, is possessed by Idolaters: excepting only some part of *Congo* and *Angola* aforementioned, toward the West Sea, inhabited by Christians, and the utmost shore of the East Sea, from *Mozambique* Northward,

ward, which is replenished with *Mahumetans*: and yet, beside all the Regions before mentioned, even all the Kingdom of † *Borno*, and a great part * of *Nubia* is + *Leo Afric.*
 possessed by them; to speak nothing of l.7.ca.de Bor-
 the infinite multitudes of the † ancient * *Alvarez.*
Africans, dispersed in sundry Tracts of hist. *Æthiop.*
Barbary, of *Biled-elgerid*, and of *Lybia* c.30.
deserta, which still continue in their + *Leo Afric.*
 ancient Paganism. So that (over and l.i.c.de vitiis
 beside these last) very near about half Afror.

And yet in *Asia* Idolaters abound more then in *Africk*, even as *Asia* is larger then *Africk* for the continent, and for the people, better inhabited, for of *Asia* also, very near about the one half, or rather a little more, is possessed by Idolaters. For first if we consider the maritime parts, all from the River of *Pechora*, Eastward to the Ocean, and then turning downward, to the most Southerly point of *India*, (and of all *Asia*) the Cape of *Cincapura*, and from that point returning Westward, by the South Coast, to the outlets of the River *Indus*, all that maritime Tract, I say, is entirely possessed by Idolaters. Saving only, that in the nearer part of *India*, between *Indus* and *Ganges*, there is among them some mixture both of *Mahumetans* and Christians: and in the further part, the City and Territory of *Malatca*, is held by

What parts of Asia

by Portugals, and some part of the Sea-coast of the Kingdom of Siam, by Mores. So that by this account, a good deal more then half the circumference of *Asia*, is possessed by Idolaters. And, although in the Inland parts their proportion be somewhat less, then in the Maritime, yet if we consider well, the whole dimension of *Asia*, we shall find by good estimation, as before I said, that the one half, or rather a little more, is replenished with Idolaters : for the better declaring of which point, you may understand, that as *Strabo* and *Ptolomy*, have observed, of the Mountain *Taurus*, that beginning in the West parts of *Asia* {in the confines of *Lycia* and *Pamphilia* over against the *Chelidonian Isles*) it runneth Eastward even to the Ocean, keeping between the parallels of 30 and 40 degrees, and so dividing the North part of *Asia* from the South : Even so must we observe of the

^{+Vid.} *Ptolom*
in *Tab.orbis.*
Univ. & Me-
rabor. in *Tab.*
generali Asi.

Mountain [†] *Imans*, that beginning on the shore of the North Ocean, it runneth along through the midst of *Asia* to the South, keeping still about the same meridian, namely about the longitude of 130 degrees, and crossing (at right angles in a manner) the Mountain *Taurus* divideth the East part of *Asia* from the West. *Imans* therefore in this sort dividing *Asia* into two parts, not much unequal, divideth also in a manner between the Idolaters

laters and *Mahumetans* of *Asia*, for al-
though the hither part of *Asia*, West of
Imaus; and possessed of *Mahumetans*,
take up more in the longitude of the
earth, namely East and West: yet in the
further part East of *Imaus*, spreadeth
more in latitude, North and South,
which may make some recompence to-
ward that excess. But, if withal we
subtract those parts of the hither *Asia*,
that are covered with the *Persian*, and
Caspian Seas; beside large parts of the
Euxine and *Mediterrane*, the further *Asia*
(I think) will fully equal it. Now,
although many *Mahumetans* be also found
on the other side of *Imaus* toward the
Northeast of *Asia*, both several in sun-
dry Provinces, and otherwise mingled
with Idolaters or Christians, or with
both, as before was partly observed:
yet many more whole Regions of Idola-
ters (to countervail those *Mahumetans*)
are found on this side *Imaus*, both, to-
ward the South, in the Kingdoms of the
nearer *India*, and toward the North,
betwixt *Imaus* and the River *Pechora*, all
which Coast of *Asia* is inhabited by Ido-
lators, and lastly, in the midst betwixt
both, the *Kirgesji*, and some other of
their neighbour Nations. And not
only in the firm Land of *Asia*, is Idolatry
thus spread: but in those many thousand
Islands that lye dispersed in the vast
Ocean,

The vast exten^dment of

Ocean, on the East and Southeast parts of *Asia*: * which over against *China*, are recorded upon the report of Mariners, long practised in those Seas, to be 7448,
 * Paul. Ven. l.3.c. 8.

* Id.l.3.c.42. and about * *India*, to be 127000. And which might for their largeness, if they were all laid together, make a Continent as large as three or four parts of *Europe*. In those Islands, I say, Idolatry overspreadeth all, excepting only those few, which I before observed, to be possessed by the *Spaniards*, and by the *Arabians*.

Finally, of all other parts of the Earth yet discovered, Idolatry spreadeth farthest in *America*, which being but little less, than the Eastern Continent, (that we term the old World) is at least six parts of seven, inhabited with heathenish and idolatrous people. For except the Regions above-mentioned, possessed namely by the *Portugals* and *Castilians*, (and yet the inner, and wilder Tracts even of those, remain still for a great part, in their ancient Paganism) and

Th. à Jes. de many notwithstanding their Baptism, con. gent. withal worship Idols, together with some l. i. c. 1. later Converts, made in the region about and above the Bay of *California*, of whom as yet, Histories make so little report, that of their number I can make no estimate: and lastly two or three Fortresses, held by the *Spaniards*, on the Coast of *Florida*, with the English Colonies in

Vir-

Virginia, and the French in Canada, these I say being excepted, all the rest of America, being as I said about six seventh parts, remaineth in their old Idolatry.

And thus have I declared the three principal Sects, as touching Religion, that are at this present found in the several parts of the World, with their particular Regions. But beside these observed, there are two or three irregular Nations, being for their Religion mingled as it were, of some of the former Sects : As first, in *Asia*, the *Cardi*, inhabiting in the mountainous Countrey above *Mozal*, between *Armenia*, and *Mesopotamia* : Secondly, the *Drusi*, dwelling in *Syria*, about the skirts of *Libanus*, the Religion of both which Nations, (such as it is) partaketh somewhat, both of *Mahometanism* and Christianity : And thirdly, the *Mordnites* in *Europe*, possesting the middle Confines betwixt the *Precopite Tartars*, and the *Muscovites*, that are in a manner as touching their Religion, mingled of all three Sects : for they are both baptised like Christians, and circumcised like *Mahometans*, and withal worship Idols.

C H A P. XIII.

Of the Jews, dispersed in several parts of the World.

Boter. Relat.
p.3. l.2. c. de
Gindei.

Now, will I intreat a little, of the Professors of the fourth sort and Sect of Religion, that is found in the World, namely of *Judaism*, for, although the *Jews* have not for their Mansion, any peculiar Countrey, but are dispersed abroad among forrain Nations, for their ancient Idolatries, and their latter unthankfulness, in rejecting their Saviour the Son of God: So that even in *Jerusalem*, there be not to be found at this time, an hundred households of *Jews*: (Only of all the Towns of *Palestina*, *Tiberias* (which *Amurath* the great Turk gave to *Alvarez Mendez* a *few*) and *Staffilletto*, are somewhat peopled with them.) Neither have they at this present, for any thing that is certainly known, any other Region in the World, several to themselves: Yet, because there be some Provinces, wherein they are observed

served specially to abound, as others also, whence they are excluded and banished, I will consider a little of their present condition.

The first Countrey of Christendom, whence the *Jews* were expelled, without hope of return, was our Country of *England*, whence they were banished, Anno 1290 by King *Edward* the first. Not long after they were likewise banished *France* An. 1307 by *Philippus Pulcher*: Onely of all the Countries of *France*, in the jurisdiction of *Avignon* (the Popes state) some are remaining. Out of *Spain*, An. 1492 by *Ferdinand*, and shortly after out of *Portugal*, An. 1497 by *Emmanuel*. Out of the Kingdom of *Naples* and *Sicily*, Anno 1539 by *Charles* the Fifth. In other Regions of *Europe* they are found, and in some of them in great numbers, as in *Germany*, *Boheme*, *Polonia*, *Lituania*, *Russia*, and part of *Italy*, specially *Venice* and *Rome*. In *Greece* also a great multitude, wherein two Cities (beside all them of other places) *Constantinople* and *Theffalonica* are esteemed to be about 160000 *Jews*. As also they are to be found by plentiful numbers, in many parts of the *Turks* Dominion, both in *Asia*, and *Africk*. And for *Asia*, specially in *Aleppo*, in *Tripoli*, in *Damascus*, in *Rhodes*, and almost in every City of great Trade and Traffick in the *Turkish Empire*: as likewise

State of Jews in Europe,

wise in divers parts of the Persian Government, in Arabia also, and lastly in India (namely about Cranganor) and in some other more remote Regions. And, to come to Africk, they are not onely found in the Cities of Alexandria, and Cair in Egypt, but, as in many other Regions and places of Africk, so principally, in the Cities of Fess, and Tremenissen: and specially, in the Hills of Senvava, and Demen in the Kingdom of Marocco, many of which last, are by Leo Africanus, specially noted to be of that Sect, which the

* Leo Afric.
l.2.c.3.6,&c:

Jews name * Karraim,
and by the other Jews
of Africk, are reput-
ed no better than
Hereticks.

But yet, beside these, and such like disper-
sions of the Jewish
Nation, that may
be elsewhere in the
World, there is a
phantasie of many
Learned men, not un-
worthy some diligent
consideration, that
the Tartars of Scythia,
who about the year
12000, or a little be-
fore, became first
known

* For of the Jews,
as touching their
Religion, there be
in these times three
Sects. The first,
which is the great-
est of them, is
named רְבָנִים who
beside the Holy
Scriptures, im-
brace the Talmud
also for Authenti-
cal, and for that
cause, they are also
termed חֲלֹמְרוּיִם. The second are
called קְרָאִים
which receive only
the Scriptures. And
the

the third בָּנָה
that is, the Sama-
ritans (at this day
but very few) which,
of all the Holy Scriptures,
admit only the Pen-
tateuch or Books
of Moses.

known abroad in the world by that name, and hold at this day a great part of Asia, in subjection; That those Tartars, I say, are of the * Israelites * Postel. De- progeny: Namely, script. Syriæ. c. i. Genebr. of the Ten Tribes, Chron. lib. i. which by Salmanazar, Boter. Relat. pag. 1. l. 2. c.

and some of his Predecessors, were carried Captive into Assyria. Which although it be, as I said, no other than a vain and capricious phantasie, yet, hath it, not only found acceptance and entertainment, with sundry learned and understanding men: but reason and authority are produced, or pretend to establish it for a truth. For First, It is alleadged that the word *Tatari*, or *Totari* (for so indeed they are rightly called, as † Learned men observe, and not, † Leunclav. *Tartari*) signifieth in the Syriack and Hebrew Tongues, a Residue or Remainder, such as these Tartars are supposed to be of the Ten Tribes. Secondly, because (as the Patrons of this phantasie say) they have alwaies embraced (the ancient Character of *Judaisme*) Circumcision. And Thirdly, The authority of supposed Esdras (the very spring, I take it, 2 Esdras 13. whence hath flowed this stream of opinion) is alleadged. Namely, that the Ten 44, 45. *תַּרְבִּית* Heb. Syr.

The Cartars suspected to

Tribes took this course to themselves, that they would leave the multitude of the Heathens, and go forth into a farther Country, where never Mankind dwelt. That they might there keep their Statutes, which they never kept in their own Land. And that they entred in at the narrow passages of the River Euphrates; The most High shewing them Signes, and staying the Springs of the fload, till they were passed over. And, that their Journey was great, even of a year and a half, and the Region is called Arsareth.

But, to the first of these Arguments, I may answer, that the *Tartars* obtained that name, neither from Hebrew nor Syriack original, and appellation, but, from the River *Tartar*, saith *Leuncavius*, and † others. Or else from the Region, as saith *Haitho*, where the principal of them anciently dwelled. Secondly, that the name תַּרְתָּר or תַּרְתָּרִים in the Hebrew, or Syriack signification, importing a Residue or Remainder, can but full ill (as it seems) be applyed to the *Tartars* in relation of the *Israelites*, whom they exceedingly surpass in multitude, as overspreading half the vast continent of *Asia*, or thereabout. For all the Nations of *Asia*, from the great Rivers of *Wolgha* and *Oby*, Eastward, and from the *Caspian Sea*, the River *Oxus*, the Countries of *India* and *China*, Northward, are contained under the appellation of *Tartars*: and

[†]Leuncla. in
Pand. histor.
Turc. §.3.

* Boem. de
morib. gent.
l.2. c. 10.
Haiti l. de
Tart. c. 16.

and yet without these bounds many *Tartars* there are, both toward the West, and South. And what if the innumerable people of so many Nations as are known to inhabit and overspread the huge Continent of *America*, be also of the same off-spring? Certainly, if I be not greatly deceived, they are no other. For first, that their original must be derived from *Asia* is apparent, because (as he that readeth the Relations and Histories of those Countries of *America* may easily observe) they have no relish nor resemblance at all, of the Arts, or Learning, or Civility of *Europe*: And their colour testifieth, they are not of the *Africans* progeny (there being not found in all that large Continent, any Black men, except a few about the River of *S. Martha*, in a small Countrey called *Quarequa*, which by force and violence of some Tempest, are supposed to have been transported thither, from the parts of *Guiny*, or *Ethiopia*.) Therefore it seemeth, that they had their original from *Asia*. Which yet, will appear more credible, if it be observed, which by the *Spaniards* discoveries is well known to be true, namely, that the West side of *America* respecting *Asia*, is exceeding much better peopled, than the opposite or East side, that respecteth toward *Europe*. And, as for these reasons it is very likely, that

The people of America are the

America received her first Inhabitants, from the East border of *Asia*: So is it altogether unlike, that it received them from any other part of all that Border, save from *Tartary*. Because, in *America* there is not to be discerned any token or indication at all, of the Arts or Industry of *China*, or *India*, or *Cataia*, or any other Civil Region, along all that border of *Asia*: But in their gross ignorance of Letters, and of Arts, in their Idolatry, and the specialties of it, in their Incivility, and many barbarous properties, they resemble the old and rude *Tartars*, above all the Nations of the Earth. Which opinion of mine, touching the *Americans* descending from the *Tartars*, rather than from any other Nation in that border of *Asia*, after the neer vicinity of *Asia* to *America*, this reason above all other, may best establish and perswade: because it is certain, that that Northeast part of *Asia* possessed by the *Tartars*, is, if not continent with the West side of *America*, which yet remaineth somewhat doubtful: yet certainly, and without all doubt, it is the least dis-joyned by Sea, of all that Coast of *Asia*, for that those parts of *Asia* and *America*, are continent one with the other, or at most, dis-joyned but by some narrow Channel of the Ocean, the ravenous and harmful Beasts, wherewith *America* is stored,

stored, as Bears, Lions, Tigers, Wolves, Foxes, &c. (which men, as is likely; would never to their own harm transport out of the one Continent to the other) may import. For from Noahs Ark, which rested after the Deluge, in *Asia*, all those Beasts must of necessity fetch their beginning, seeing they could not proceed by the course of Nature, as the unperfect sort of living Creatures do, of Putrefaction: or if they might have Putrefaction for their parentage, or receive their original (by any other new sort of Generation) of the Earth without special procreation of their own kind, then I see no necessity, why they should by Gods special appointment, be so carefully preserved in Noahs Ark (as they were) in time of the Deluge. Wherefore, seeing it is certain, that those ravenous Beasts of *America*, are the progeny of those of the same kind in *Asia*, and that men, as is likely, conveyed them not (to their own prejudice) from the one Continent to the other, it carryeth a great likelyhood and appearance of truth, that if they joyn not together, yet are they neer neighbours, and but little disjoined each from other, for even to this day, in the Isles of *Cuba*, *Jamaica*, *Hispaniola*, *Burichena*, and all the rest, which are so far removed from the firm land, that these Beasts cannot swim from it to them, the *Spaniards*

Joseph.Acost. record, that none of these are found.
de Matur. Wherefore it seemeth (to digress no
Nov.orb.l.1. farther) that the Nation of the *Tartars.*
c 2'. rians, spreading so exceeding far, as it
doth, cannot certainly be the posterity
of those Captive *Israelites.*

Michov.de
Sarmatia. l.1.
c.5.

Neither (to answer the second Obje-
ction) doth their Circumcision in any
sort inforce it : for, neither was Cir-
cumcision, among the *Tartars* ancienter
than *Mahumetanism*, but was received
among them together with it , as *Micho-*
vius hath remembred , so that to this day,
it is not entertained (for ought I can
find in History) among those *Tartarians*,
which have not received *Mahumetanism*,
but remain in their ancient Idolatry , as
for the most part , both the *Tartars* of
Cataia, beyond the Mountain *Imans* to-
wards the East Ocean , and the *Tartars*
of *Sarmatia*, towards the North, on both
sides the River of *Oby*, do. Neither if it
should be granted , that Circumcision
had been ancienter among them than
Mahumetanism, were that an Argument
of any importance , to prove them to be
of the *Israelites* progeny. Because it is
certainly known, that the Ceremony and
custome of Circumcision hath been ,
and still is , usual among many Nations,
of whom there was never any suspition,
that they descended from the *Israelites*,
for

for Diodorus hath recorded of the *Colchi-* Diodor.Sic.l.
ans, *Philo Judans*, and *Strabo*, of the 1. part.2. c.1
Ægyptians, *Herodotus* of both those Na- Philo.Judæ.l.
tions, and of the *Æthiopians* besides, de Circumci-
tion. that they used Circumcision, and that Strab. l.16.
that custom among the *Ægyptians* and Herodot. l. 2.
Æthiopians, did seem very ancient, even parum à Med.
as it is also by both those Nations retain- Strab. l.16.
ed till this day. And yet, beside these long. post me.
Countreys already mentioned, the like *Diodor.Sic.
is also recorded of the *Troglodites* by l.3.c.3.
Strabo, and by * others: Of the *Phœnici-* Agatharchid.
ans, and *Arabians*, by *Cyprian* and *Nice-* l. de Mar.
phorus. And (to leave this accumulating Rub. c.94.ap.
of humane testimonies) it is not obscure- Phot.in Bibli-
ly acknowledged by the Prophet *Jeremy*, othecaCypri-
to have been usual (beside the *Israelites*) an. l. de Cir-
with the *Ægyptians*, cumcision.
Edomites, *Ammonites*, Jer.9.26.
Moabites, and the in- Hieron. in
habitants of the de- Comment.le-
sert, that is the * *Is.* ci jam citati.
Pamælitæ, or *Saracens* Epiphan. Pa- na.l.1.hær.30.
of Arabia: Of which pamælitæ, or Saracens Hieron. com-
Nations, *Hierom* also ment. in Isai.
(to whom those Re- ca.21.
gions were well l.6.c.38.
known, (as *Epiphanius* Ammian.l.22.
also of the most of post med.
them) hath left testifi-
ed, that they retained
Circumcision, even in
his time. Touching
some

* For, that the
Ismaelites and Sa-
racens are the
same Nation, is
manifest by Hie-
rom, and Sozo-
men, and others,
which being anci-
ently termed Sce-
nitæ (as Ammia-
nus hath observed)
namely of the Græ-
cians, ἀπὸ τοῦ ου-
ναῦ, because they
dwelled in tents
(for

Circumcision no sure token of

* Loco jam
citato.

* Psal. 120. 5.
vid. etiam Jer.
49. 28, 29.

some of which , al-
though it may be pro-
bably conjectured ,
that they received it
(in some sort) from
the *Israelites* : if not as
their progeny (which
yet in some sense may
be said of the inhabi-
tants of the desert ,
being the posterity of
Ismacel the son of *A-
braham* : and likewise
of the *Edomites* , being
the seed of *E/sau* the
son of *Isaac*) yet at
least , by imitation of
Abrahams family , to
whom also in bloud
they were allied , as
the *Ammonites* and
Moabites , the posterity
of *Lot* , *Abrahams* bro-
thers son , and who
had lived long in his
animad. Euf. p. 17. Ann. 88. familiarity and fami-
Full. Miscel. ly. Although I say of
theo. l 2.c. 12. these Nations it may
be conjectured , that
their Ceremony of
Circumcision was ta-
ken up , by imitation
of the *Israelites* : yet
that

(for such to be the
manner of their ha-
bitation , is not
only affirmed by *
Hierom , but sig-
nified (and not ob-
scurely) by * Da-
vid lamenting his
dwelling in the tents
of **תְּהִלָּה** by which
name Arabia des-
erta is termed in
the Hebrew) were
of their dwelling in
the desert , by the
Arabians them-
selves named Sar-
racens (for Sarra
signifieth , a desert ,
and Sakan to inha-
bit , in the Arabick
tongue) or else , if
not of their place ,
yet at least (as *
learned men cer-
tainly think) of
their property , they
might obtain that
name of Sarracens ,
namely , because they
lived much by ra-
pine (for that the
word Sarack in
Arabick

Arabick doth import) to which above all Nations they ever were, and still are addicted. For the deduction of the name Sarracens, from * Sara, as if they claimed descent from her, being indeed Hagarens, (the progeny of Hagar) is a meer fancy and fable. They claim it not.

that the same rite, or custom was also derived originally, from them to the whole Nation of the Arabians (which was exceeding great) or to the Egyptians, or other * By Sozom. neighbouring Provinces, I know not why any should conceive, or if they do, yet appeareth it to be otherwise, because they circumcised not in the eighth day,

which is the inviolable custom of the Israelites : but the Egyptians in the Ambr.l.2. de Abraham. patriarch. c.12. fourteenth year, as is recorded by Ambrose, and the Arabians in the thirteenth (and some of them both sexes) as * learned men have recorded. Even as the * Turks * Bellon. ob- also at this day, who received the rite of Circumcision from the Arabians, are known to circumcise in the eighth or twelfth, or fifteenth year, or sooner, or latter, as opportunity may serve. Of these Nations I say, how Circumcision should proceed from the Israelites to them, I cannot conceive : no more then I p.l.1.c. Loancan of the great Nation of the * Auzichi, ge. on the West side of Nilus beyond Nubia, * Many. Oce- or of the inhabitants of * Fucatana in America,

Ambr.l.2. de Abraham. patriarch. c.12. * Sard. de rit.

gent.l.1.c.10. * Bellon. ob-

ser.l.3.c.28. Georgevitr.l.

2. de tit. Tur- car.c. de Cir- cumcis.

* Pigafet.de reg.Congl.1. c.5.

Boter. Rebatur. an. decad. 4.

c.1.

Tartarians are not the

America, whereof the first yet are, and the second (till they came under the Government of the Spaniards) were meer Idolaters, for of these also, the second had, and the first still have Circumcision in use.

And although these instances, utterly dissolve the force of this reason, touching the *Tartarians* Circumcision (though it were admitted to have been anciently in use among them, as being usual with many other Nations, of whom no suspicion at all can be conceived, to be of the *Israelites* progeny) yet this may furthermore declare them, not to be of that race, because namely, nothing else was to be found among them, that might favour of *Isracl*. For first, they were meer Idolaters, and without knowledge of the true God, as is recorded by *Marcus Paulus*, by *Haiho*, and others.

Secondly, they had no remembrance of the Law at all. Thirdly, they neither observed the Sabbath, nor other rites and ceremonies of the *Israelites*, but touching their Matrimonies, married without impeachment the very * wives, and sisters

* *Vicent.Spe.*
Hist.1.32.c.6.
Paul.Ven.l.1.
c.55.
Guil.de Rubrie.itin.Tar-
tar.c.9.
* *Sigis.com.*
Rer.Moscov.
Guil.de Rub.
itin.Tartar.
l.5.Boem.de
morib.genti-
um.l.2.c.10,

of their fathers : and touching their feeding, abstained not at all, from unclean beasts, but fed on the flesh of * horses, dogs, cats, and dead carrion, and drank their bloud, all utterly forborn and forbidden among the *Israelites*.

Fourthly,

Fourthly, they have no records, nor regard of their ancestors and lineage, from whom, or by whom, they are descended, whereof *Israelites*, were ever curious. Fifthly, they have no affinity of language at all, with either the *Hebrew* or *Chaldee* tongues, neither had any use of those letters, nor of any other, till together with the *Mahumetan Religion*, the *Arabick* characters came in use among some of them. Neither (in a word) do I find any thing at all, wherein the *Tartarians* favoured of *Israelites*, for touching their abstinence from swines flesh, which we find recorded of them, neither is it general among them, but peculiar to those that are *Mahumetans*: nor if it were so, were that any good Argument, because we know that the ancient * *Scythians*, and + *Egyptians*, and * Herod. l.4. *Arabians* did, and almost all *Mahumetans* + Ælian. de animal. l.10. at this day do the same, which yet are well known to be in no sort descended of c.17. the *Israelites*.

Now touching the authority of forged * *Esdras*, which hath stirred up as it * Esd. 2.13. seemeth this vaporous phantasie, in the brains of new fangled Antiquaries: neither doth that which he writeth of the Ten Tribes, agree at all with the *Tartars*: nor, if it did, could yet the Circumstances of that History agree with the truth. It agreeth not with the *Tartars*

The Israelites departed not out

* Verse 39.

+ Verse 41.

say, for whereas they are noted in that revelation, to be * a peacable people, and that they + left the multitude of the Heathen, that they might keep their Statutes, which they never kept in their own Land: neither of both those properties, hath any convenience or agreement at all with the Tartarians. For how are they a peacable people, that with their Wars have troubled and overturned almost all Asia, and sundry Countries of Europe, and hold a great part of the former in subjection to this day? Or, how kept they the Statutes of the Israelites, that were meer Idolaters, and utterly ignorant of all Jewish Laws and Ceremonies? and touching the History it self of the Israelites departure out of Assyria, as it is set down in that Apocryphal Esdras (howsoever it might otherwise agree with the Tartars) there is no wise or considerate man, I think, that can bring his understanding to give credit to it. For first it contradicteh the undoubted Canonical

1 Chro. 5.26. Histories of the Chronicles, and of the
2 Kin. 17.23. Kings, in both which it is recorded of them, that they were carried away into Ashur, and disposed in several parts of the Empire, namely * Calach, and Chabor, and Hara, and Gozan, unto this day, which limitation

* If חַלְחָלָה be Colchi, and חַבּוֹר Iberia, and הַרָּא Armenia, so called for the Mountainousness

nousness of it , and
 III Gauzania in
 Media , then all
 confined together ,
 and bounded the
 North side of the
 Assyrian Empire ,
 which stretched
 Northward, but to
 that Isthme between
 the Euxine and
 the Caspian Seas :
 So that, the Israe-
 lites were by that
 means seated far-
 thest off from their
 own Country , and
 placed in the parts
 of the Empire most
 waste and desolate
 of Inhabitants , as
 the Confines of
 Warring Nations
 usually are . But if
 Calach be Cala-
 cine , and Chabor
 the Hill Chabo-
 ras (being part of
 Taurus , and seve-
 ring Assyria from
 Armenia , and Me-
 dia) and Hara the
 other Hilly parts
 in

tation of time (unto
 this day) must at least
 of necessity import ,
 the time wherein that
 History (of their re-
 mayning in *Ashur*)
 recorded in the books
 of the Kings , and of
 the Chronicles was
 written . Of which
 later , either *Esdras*
 himself was the Au-
 thor , as in the judg-
 ment + of Learned † R. Dav. Kim-
 men he is reputed , and
 therefore could not
 (as it seemeth) be the
 Author of that Apo-
 cryphal history : or
 at least , if *Esdras* were
 not the Author , yet ,
 that the Author (who-
 soever he was) lived
 and writ that History
 of the Chronicles , af-
 ter the return of the
 Jews from the Capti-
 vity , or in the end of
 it (that is in *Esdras*
 time) is evident by the
 end of the book :
 where *Cyrus* his be-
 nignity , for restoring
 of

+ R. Dav. Kimchi & R. Shellomo ex sententia seniorum apud Sixt. Senens. Bib. Sanct. l. t.
 Abulens. in præf. Paralip. in Quest. 5.

of the Jews, and his Proclamation for their return to Jerusalem is recorded, and that in the very same words, wherein Esdras in the beginning of his own book hath registered them. At that time therefore, it is evident, that the Israelites were not departed out of the Dominions of Ashur. Nor, nor long after that in Josephus his time: who hath recorded that even then the Ten Tribes remained beyond Euphrates, and were there grown into innumerable multitudes: neither yet many hundred years after Josephus was dead: for R. Benjamin a Jew, that lived but about 440 years agoe, and Travailed diligently those parts of the world, and many other to visit his dispersed Countrymen, hath in

in the North-side of Affyria, as seemeth more agreeable to the observations of Benjamin Tudeless, for about those parts, he found in his Travail, the greatest multitudes of the Israelites, then in the places alleadged, I would understand by Ashur, not the Empire or Dominion, but the peculiar Kingdom of Affyria.

Joseph. Antiq. l. 11. c.

[†] Benjamin in his Itinerary left observed, not only, that he found exceeding far greater multitudes of the Israelites, to be then remaining in those Provinces of the ancient Dominion of Ashur, then he found in other places, possessing [†] large Regions, and

58, 59, 70, 71.
74, 75, 76, 77,
78, 80, 81, 86.
[‡] Pag. 75. & 87.

and † many Cities, so that in the Cities † Pag. 67, &c. of some one Region * 300000 Jews were * Pag. ead. by him numbered, observing specially, that in the parts of *Media*, many thousand *Israelites* of the progeny of them that *Salmanaser* led into Captivity, were then remaining, but withal, he setteth down particularly and precisely, the very places of those Regions, where certain of the Tribes were seated, and there grown into great multitudes: As namely, in † one place, the Tribes of *Reuben*, *Gad*, † Pag. 77. and *Manasse*: And in * another, the four * Pag. 87. Tribes of *Dan*, *Asher*, *Zebulun*, and *Naph-tali*.

But yet, if there were neither authority of holy Scripture, nor experience to refell this Fable, and the fancies that have sprung of it: yet ordinary reason, at least of men that are not ignorant of Geography, and are meanly skilled in the affairs of the world, may easily discern the futility of it. For first, what need was there of such a miracle, as to † stay ^{2 Esdr. 13.} And the Course of *Euphrates*, for the *Israelites* most High passage from *Affuria*, or *Media*, toward ^{then shewed them signs,} *Tartary*, the River lying far to the West, both of the one Region and of the other, the springs and no way crossing or impeaching their of the flood Journey, which lay Northward between (*Euphrates*) that River and the *Caspian Sea*? Or, how till they were might those poor Captive *Israelites*; dis- v. 41. armed as they were, and dispersed in sundry

Arsareth, a fained Mansion

sundry Provinces of the *Affyrian Empire*, and being under the oversight and government of *Affyrian Presidents*, be able to leave the places, where by the Kings Commandement they were to inhabit? Or, if the *Israelites* were able by force to depart, and free themselves from the Dominion of the King of *Ashur*, yet were they so wise also, as to forsake the places where they were peaceably settled, and venture their small remainders upon perils and uncertainties, namely, to find out a place where never mankind dwelt? Or, if their stomach served them so well, and their wit so ill, as in such manner to forsake *Affyria*, yet were they also able to make themselves a way (even a way as he saith, of 18 Months passage) through the fierce and mighty Nations of *Scythia*, whom neither the Conquerours of the *Israelites*, the *Affyrians* I mean, nor the *Persians* (and I might add also the *Grecians* and the *Romans*) were never able to subdue, but were in the after times subdued by them? for that the parts of *Scythia* should be without Inhabitants (and in *Scythia* it must be where they would find that Country where never mankind dwelt, or else it is not in *Tartary*) is scarce credible, as whereof we read in Histories, to have contended with *Ægypt* for Antiquity of Habitation, and to have prevailed, and for the abundance of people,

They took
this counsel
to themselves
that they
would leave
the multitude
of the Hea-
then. v.41.

And go forth
into a Coun-
try where
never man-
kind dwelt.
v.41.

Justin. hist.
l.2.in prin-
cip.

to be termed *Hominum Officina*. Insomuch that the greatest occasion of swarming abroad of those Nations of *Scythia*, and of their overwhelming of *Asia* and *Europe*, with their infinite multitudes and Colonies, is in Histories recorded, to be lack of room for habitation in their own Countries.

And lastly, to make an end of this tedious discourse, with the end of their imagined tedious Journey: what ancient Geographer or Historian is there (set our *Esdras* aside) that ever remembred of such a Region as *Arsareth*, where they are said to have seated themselves. True it is indeed that I find the City of *Arsaratha*, mentioned both in *Berosus* fragments, and in *Ptolomy*, placed near the issue of the River *Araxes* into the *Caspian Sea*: and, it was perhaps one of the *Israelitish* Colonies, planted in the Confines of the Empire of *Affyria*: for it may well be that *Arsaratha*, is but יְעַר שָׁאָרִית, or הַר שָׁאָרִית, that is, the City, or the Hill of the remainder: or perhaps אֶרֶץ שָׁאָרִית (the last letter of the first word cut off in the Greek pronunciation for sounds sake) the Land of the remainder: but the tale of eighteen months Journey, will no more agree with this City, than the Region of *Arsareth* doth, with Geography or History.

Bero. lib. 3.
Ptolom. Geog.
l. 5. c. 13.
Tab. 3. Asia.

The Dimensions of the

So that methinks this forged story of the *Israelites* voyage and habitation , in such remote Regions where never Mankind dwelt, savoureth of the same phantastical and Talmudical spirit , that + another tale of the same Author doth , touching the collection of all the Waters, into a seventh part of the Earth , the other six being left uncovered : or * a third, of (the Elephant and Whale) *Behemoth* and *Lviathan* : namely, that God appointed the Sea to one of them, and the Land to the other , because they were so great that the Sea could not hold them both : for else belike, if the Sea had been large enough , we might have gone a fishing for Elephants. For how is the Sea gathered into a seventh part of the Earth , whose expansion is not only by the most skilful Philosophers esteemed , but found by experience of Navigations hitherto made , to overspread as nearly as may be discerned, about half the compass of the Earth ? Or, being of that breadth and withal of the depth, that it is known to be, how should it not be spacious enough, to receive Elephants and Whales together ? The dimensions of the Elephant , even of the greatest sort of *Indian* Elephants (and the Earth breedeth none so large as those of *India*) are, faith *Aelianus*, 9 Cubits of height (the length in that Beast is equal to the

Aelian. de Ani. lib. l.12. c.8.

the height) and five of breadth, the greatest that have been seen in *Europe*, being + observed to be far less. The *Vid. *Gellium dimension* of the *Whale* indeed is far in Description greater (five times saith * *Aelianus* then on. *Elephant.* c.6. the largest sort of *Elephants*:) But yet & his ordinary dimension is, but 36 cubits *Goreb.* l.2. O-long, and 8 cubits high, as *Rondeletius* ringin. *Antu-* *bath* observed. But admit notwithstanding * *Aelianus* l.16. some of them be 50 cubits, of which length, *Nearchus* in *Arrianus* is said to have measured one in the East Ocean: *Rondelet.* de *Piscib.* l.16. nay, to be 600 foot long, and 360 foot thick, as * *Juba* in *Pliny* related to be found in the Bay of *Arabia*, (where yet, *Arria.* de *Rel.* *Indicis longe* ante finem. as it is well known by the soundings of * *Ap. Plin.* *Navigators*, that Sea is not by a good 32. c. 1. deal 360 foot deep.) Or, let them be more yet, even four acres long, that is 960 foot) as *Pliny* hath related of some in *plin.* the Sea of *India*. For, although the two last reports be in truth no better then *Basil.* in *Hexa-* fancies and fables, which the impudence of some, hath made the ignorance of others, to believe, yet I will exclude none, but only *Basil*, as intolerably hyperbolical, affirming namely that Whales are equal to the greatest Mountains, and their backs when they shew above the water, like to Islands. But admitting all the rest I say, what proportion have those dimensions of the *Whale* and the *Elephant*, to the huge breadth and depth of the Ocean? L 3 For

The Deepness of the Sea.

For if I may without offence intersert a short Philosophical speculation : the depth of the Sea (to speak nothing of the breadth, which every common Map doth

Fabian.apud. represent) is determined by *Fabianus* in *Plin.l.2.c.102 Pliny*, and by *Cleomedes*, to be 15 furlongs, that is , one mile , and seven teor.l.1.c.10. eight parts: Or else, equal to the height of the greatest mountains , to whose height, and the deepness of the Sea, the Geometricians (as *Plutarch* hath recorded) anciently assigned equal dimensions: Or yet rather (if you will any thing respect my opinion) it is a great deal more. For, as for the shallow speculati-

*Plutarch. in
Vita Æmilii
Pauli.*

*Scalig. de
Subtilitate.
Exercit.38.
* And. Eacc.
de Thermis.
l.1.c.4.& alii.*

on of *Scaliger*, and * others , of the shallowness of the Sea, determining the height of hills , far to surpass the deepness of the Sea : And that in very few places, it attaineth 100 paces of depth, is indeed true in the narrow Channels and Straits of the Sea: But in the free and large Ocean, it is by the experience of Navigators known to be as false as the Gospel is true. Indeed touching the height of Mountains, I find it pronounced by the great Mathematician *Eratosthenes* in *Theox*, that the highest sort of them, pass not in perpendicular erectness 10 furlongs (that is one mile and one fourth part) of which height also, it is observed in *Pliny*, that *Dicearchus* by Dioptrical Instruments, found the Hill *Pelius* in *Thessaly* to be, and in

*Theon. in
Comment.
Magnæ Con-
struction.
Ptolom.l.1.
Plin.l.2.c.63.*

in *Plutarch*, that *Xenagoras* (another Mathematician) observed the height of *Olympus*, in the same Region, saying, that in this latter, there is an addition of 20 paces, for the whole number of paces, is 1270, neither do I find any greater perpendicular height attributed to Mountains, by any ancient Writer, *Cleomedes* excepted: who assigneth to the height of Hills, as he doth also to the depth of the Sea, 15 furlongs, (for *Alhazen* I omit, because he only restraineth the height of Hills, as namely, not to exceed 8 miles, without determining what their height should be.) But yet, all these, are to be understood, I take it, with relation to the Mountains in and about *Greece*, with which themselves were acquainted, which may in no sort compare with the huge Mountains of vast Continents, such as are the *Alpes* in *Europe*, *Atlas* in *Africk*, *Caucasus* in *India*, the *Andes* in *Peru*, and such other.

But, whatsoever the height of Hills may be above the common *superficies* of the Earth, it seemeth to me after good consideration, that the depth of the Sea, is a great deal more. For declaration of which point, I require to be supposed, first, that the Earth at the first forming of it, was in the superficies, regular, and spherical: which the Holy Scripture directs us to believe, because the waters

The Sea is not higher

covered and compassed all the face of the Earth : And secondly, that the face of the Land is in largeness and expansion, at least equal to that of the Sea : And thirdly, that the unevenness and irregularity, which is now seen in the *superficies* of the Earth, was caused (as is noted in

Damasc. l.2.
de fid: Ortho-
doxa. c.10.

Damascen) either, by taking of some parts out of the upper face of the Earth in sundry places, to make it more hollow, and laying them in other places, to make it more convex : Or else (which in effect is equivalent to that) by raising up some, and depressing others, to make room and recite for the Sea : that mutation being wrought by the power of that Word,

Gen.1.9.

Let the waters be gathered into one place, that the dry land may appear.

For, as for the fancy of Aquinas, Dionysius, Catharinus, and some other Divines, namely, that that gathering of waters and discovery of the Earth, was made, not by any mutation in the Earth, but by a violent accumulation of the waters, or heaping them up

on high, it is too unreasonable. Because it is utterly against the nature of water, being a flexible and ponderous body, so to consist, and stay it self, and not fall to the lower parts about it, where in nature there is nothing at all to hinder it. Or, if it be hindered and restrained supernaturally, by the hand and bridle of the Almighty, lest it should overwhelm and

Aquin in
Sum.p.1.q.
69.a.1.Dion.
Cathar. Car-
tharin. & ali
in Comment.
cap.1.Gen.

and drown the Land , it must follow thereof, that God in the very institution of nature, imposed a perpetual violence upon nature : And this withal, that at the Deluge, there had been no necessity at all, to break up the springs of the deep, and to open the *Cataracts* of Heaven, and pour down water continually, so many dayes and nights together upon the Earth, seeing, the only withdrawing of that hand, or letting go of that bridle, which restrained the water , would presently have overwhelmed all.

But, to come to the point. It seemeth upon the former suppositions (of which, the holy Scripture established the first, Experience of Travellers, and Navigators the second, and Reason the third) that in making estimation of the depth of the Sea, we are not to reckon and consider only, the height of the Hils, above the common *superficies* of the Earth, unto which the extraordinary depths or whirlpools, that are found in the Sea, do properly answer (descending beneath the ordinary bottom of the Sea, as the Hils ascend above the ordinary face of the Land) but, the advantage or height of all the dry Land above the *superficies* of the Sea. Because the whole Mass of the Earth, that now appeareth above the waters, being taken as it were out of the place, which the waters now possess, must

The depth of the Sea is more

must be equal to the place out of which it was taken, and consequently it seemeth, that the height or elevation of the one, should answer the depth or descending of the other. And therefore as I said, in estimating the deepness of the Sea, we are not to consider only the erection of the Hils, above the ordinary Land, but the advantage of all the dry Land above the Sea. Which latter, I mean the height of the ordinary main Land, (even excluding the Hils) is in my opinion more in large Continents above the Sea, than that of the Hils, is above the Land. For first, that the plain and common face of the dry Land, is not level, or equally distant from the Center, but hath great declivity and descent toward the Sea, and acclivity or rising toward the Midland parts, although it appear not so to the common view of the eye, is to reason notwithstanding manifest. Because as it is found in that part of the Earth, which the Sea covereth, that it descendeth lower, and lower toward the midst of the Sea, (for the Sea which touching the upper face of it, is known to be level by nature, and evenly distant from the Center, is withal observed to wax deeper and deeper, the farther one sayleth from the shore toward the Main) Even so, in that part which is uncovered, the coursings and streamings of Rivers on all sides, from the Midland parts

* By which Rule
of the proceeding of
Rivers by the decli-
vity of the Earth,
and ever sliding
from the higher
ground to the lower,
till they come to the
Sea, is evident to be
discerned, that in
Continents, those
Regions are the
higher Land from
which Rivers
streams, and those
the lower ground,
to which they pro-
ceed, and conse-
quently, that of all,
those are the highest
which receiving no
forrain Rivers, to
which they give
passage through
them, do send forth
the longest Rivers
on all sides, to the
regions round about
them. By which
observation is to be
discerned, that
Helvetia and
Rehetia, sending
forth

parts toward the Sea,
* whose property we
know is to slide from
the higher to the
lower, evidently de-
clare so much.

And although I am
not able precisely to
determine, what the
ordinary declivity of
the earth may be, yet,
if that be convenient
in the works of Na-
ture, which is required
in the works of Art,
that imitateth Nature,
it will be found true
that before I said :
Namely, that in great
Continents, through
which Rivers have
long Courses, some
of 1000, or 2000
miles, the height of
the ordinary Midland,
above the face of the
Sea, is more, then of
the Hils, above the
common face of the
Earth, for Pliny in the Plin. l.3. i.c.6.
derivation of water,
requireth one cubit
of declining, in 240
foot

The great Declivity of

foot of proceeding,
(for he saith *unum cubitum in binos Actus*,
and *Actus* as may be

Columell. de Re Rustica. observed in *Columella*
l.5.c. 1.

Vitru. Architect. l.8.c.7. and others , is a di-
Pallad. de Re long) Vitruvius and
Rustica.l.9.
Tit. II.

dimension of 120 foot
Palladii in their con-
duction of waters ,
require indeed some-
what less , namely ,
that in proceeding of
200 foot forward ,
there should be allow-
ed one foot of de-
scending downward ,
which yet in the
course of 1000 miles
(as *Danubius* or
Wolgha, or *Indus*, &c.
have so much or more)
will make five miles of
descent in perpendi-
cular account : And in
the course of 2000 ,
or more , (as *Nilus*,
and *Niger* , and the
River of *Amazons*
have) 10 miles , or
more of like descent .

And , although I
know well enough ,
that

forth the longest
Rivers of Europe ,
which on all sides
descend from them
and their confines ,
Danubius toward
the East , *Rhene*
North , *Rhodanus*
West , beside *Tici-*
nus , *Addua* , and
others that fall into
Padus South , are
the highest Land of
Europe : As the
Region of *Pamer* ,
and *Kirgeffii* , with
some other near the
crossing of the great
Mountains *Taurus*
and *Imaus* above
India , whence are
directed , the greatest
and longest Ri-
vers of *Alia* , *In-*
duis and *Gange* ;
toward the South ,
Oxus and *Iaxar-*
tus toward the
West , *Oechardes*
North , *Cantan*
East , is proved by
the same reason , to
be the highest part
of

of Africk and Asia, and in my opinion, of all the Earth. And as the Region also about the springs of Nilus, from which beside Nilus, that runneth towards the North, are sent forth, the River of Magnice, towards the South, of Zaire West, of Coavo and Zuama East, being (Neger excepted) the greatest Rivers of Africk, is by the same reason, proved to be, the highest part of that Continent.

that water being (as it is) heavy and flexible, will slide away at any inequality, and therefore am altogether perswaded, that this Rule of Vitruvius touching conveyance of waters, is not to be taken as a Rule of necessity, to be observed in the deriving of them, as if water could not run without that advantage, (for in that respect the Conveyers of waters of these times, content themselves even with one inch in 600 foot, (as

Philander also on

Vitruvius, hath observed) but is rather to Philand. in Vitruv. l. 8. c. 7. be understood as a Rule of commodity, namely with relation to the expedition and wholesomeness of the water so conveyed, lest reisng too long in the pipes, it should contract from them some wholesome quality, or else through the slackness of motion, or long closeness, or banishment from the air, it might gather some aptness and disposition to putrefie. Although I say, such excess of advan-

The great Deepness

advantage is in the artificial conveyance of waters , the forenamed Authors require, be not of necessity exacted, in the natural derivation of them : yet nevertheless certain it is, that the descent of Rivers, being as it is continual, and the course of some of them very long, and in many places swift , and here , and there headlong and furious, the difference of height or advantage, cannot but be great, betwixt the springs of Rivers and their outlets, betwixt their first rising out of the Earth, and their falling into the Sea.

Unto which declivity of the Land, seeing the deepness of the Sea doth in proportion answer (as I before declared) and not only to the height of Hils : It remaineth that we esteem and determine that deepness to be a great deal more, then it hath been hitherto by Philosophers commonly reputed. And although the deepness of the *Sardinian Sea* (which indeed Aristotle acknowledgeth for the deepest part of the *Mediterrane*) be specially recorded by *Posidonius* in *Strabo*, to have been found but 1000 fathoms, (*δεκατόσιοις*) which is but a mile and one fifth part : yet what may the depth in that narrow Sea, be compared to the hollow deepness of the vast Ocean ? Or rather (to turn this Instance to our advantage) if in so narrow a Sea as the *Mediterrane* is, (whose

Arist. Meteor.
l.2.c.1.
Strabo. l. i.
longe post
medium.

(whose breadth attaineth not where it is largest, 600 miles) the depth be so great, what may we esteem the deepness of the huge Ocean to be, that is in many places above five times as broad ? especially, seeing that the broader that Seas are, if they be withal entire , and free from Islands, they are answerably observed to be the deeper.

But whither have I been carried by these Elephants and Whales ? to what heights and depths, of Mountains, and Seas ? I pray you pardon me, for I see I have digressed, that is , transgressed, now I return into the way again.

C H A P. XIV.

*Of the quantity and proportion of
the parts of the Earth, pos-
sessed by the several sorts of
the above-mentioned Religi-
ons.*

Now, if out of the former long Discourse, I should collect a short sumni, and estimate the proportion with respect to the whole Earth, that each one of the fore-mentioned Religions, have to the other. It being first supposed, which upon exact consideration and calculation, will be found to swerve very little from the truth, that the proportions of *Europe*, *Africk*, *Asia*, and *America*, are as 1, 3, 4, and 7. And that the professors of the fore-mentioned Religions, possess the several portions and proportions, of each of them, which is before set down: It will be found I say upon these suppositions, (which

which the best Geography, and Histories do perswade me to be true) that Christians possess, near about a sixt part of the known inhabited Earth : Mahumetans, a fift part (not as * some have exceedingly * Postel. in overlashed, half the world or more) and præfat. Grammat. Arabic. Idolaters, two thirds, or but little less. So that, if we divide the known Regions Ludovic Re-gius de Vicis- of the world, into 30 equal parts ; The situd. Rerum Christians part is as five, the Mahumetans 1.8. in fine. as six, and the Idolaters as nineteen, for the poor dispersed and distressed Christians, which are found in *Asia* and *Africk*, mingled among Mahumetans, and Idolaters, I receive not into this account, both because they were but thin dispersed, in respect of the multitudes of Mahumetans and Idolaters in those Regions among whom they live (being withal under their Dominion) and because also, many Mahumetans, are found mingled among Christians in *Europe*, to recom-pence and countervail a great part of that number.

Such therefore may be the general proportion of Christians to Mahumetans and Idolaters, in the Continents of the Earth hitherto discovered, namely, in this our neighbour Continent of the East, comprehending *Europe*, *Africk*, and *Asia*, and in that other Continent of the West, called *America*, and in the Islands belonging to them both. But if the South or

The last greatness of

Antarctic Continent, be so large, as I am verily perswaded it is (even no less, then that of the East before-mentioned, which containeth *Europe*, *Africk*, and *Asia* together) then will the Idolaters be found to surpass all the other Religions, in exceeding great proportion, for that the Inhabitants of that South Continent, are Idolaters, there is no question at all, (as I take it) to be made, both because in the parts hitherto known, as namely in the Region of * *Beach*, over against *Java*, ^{*Varro.l.6.de Ling. Latina.} they were found to be so : And also, because they are known to be no other then Idolaters, that inhabit all those parts of the other Continents, that neighbour most towards them , from whom it is likely, they shoule have received the change of their Religion, if any were : For first, in *Asia*, both *India*, and the Islands of the *Indian Sea*, whereof some lye close on the South Continent : Secondly, in *Africk*, the Regions about the Cape of *Buona Speranza* : And Thirdly , in *America*, the Countreys that border on the *Magellans Strait*, which are the nearest neighbours to the aforesaid Continent of the South, are known to be all overspread with Idolaters.

Now that the South Continent is no less then I before esteemed it, namely, then that of *Asia*, *Africk*, and *Europe* altogether, although I might be probably induced

induced to believe so, because it is well known, both (touching latitude) to approach in some parts near the Equator, and (touching longitude) to run along in a continual circuit about the Earth, fronting both the other Continents : Yet have I also another Reason of more certain importance, to perswade me : namely, because it is well known, that the Land to the North-side of the line, in the other Continents (the old and new World) yet altogether is at least four times as large as that part of them which

lyeth to the South.

For touching the first of these suppositions. It is the property of water, ever to fall that way, where it findeth declivity. Wherefore, if the water, in the upper face of it, were higher in one place than in another, it would necessarily fall from the higher position to the lower, because it is heavy and flexible, and hath nothing in the open and free Sea,

to

Now, forasmuch as it is certain, first by Archimedes his Rule, Archimed.de Insidentib A-quæ 1. Pro-pos.2. that the face of the Sea , is in all parts naturally level, or equally distant from the center of the water , for which equality , it hath obtained the name of *Aquæ*, and *Aqua*, as Grammarians say : Varro. 1.6. de Ling. Lat. And secondly, by the Philosophers known Isidor. Orig. l.3.c.12.&alii Rule, that the Earth is equally poised on both sides of her own center : And thirdly,

M 2 that

The vast greatness of

that the center of the earth and of the water are all one, (both of them being indeed no other then the center of the world) which though some phantastical heads have called into question, yet no sound Philosopher ever doubted of : It followeth thereupon, that the Earth should in answerable measure and proportion, lift it self and appear above the face of the Sea, on the South side of the line, as it doth on the North. And consequently, that what is wanting in the South parts of the two foresaid Continents, towards the counter-vailing of the North parts, (which is about three five parts of both the other Continents layd together) must of necessity be supplied in the Continents of the South.

And

to let or hinder it. And consequently, would never rest settled and stable, till the face of it were levelled, in an even distance from the center.

And touching the second, if the Earth were unequally poised on opposite sides of the center, then must it follow, that the least and lighter mass of the Earth should press down as forcibly, as the greater and weightier, because it attaineth the center as well as it. But if it be granted, which reason doth inforce, that the weightier part of the Earth, should press downward, with greater force, and with more right challenge the center, then the lighter part: it must follow,

follow, that the lighter mass or side of the Earth, must yield and give place to the weightier, so far, till the center of that whole mass of the Earth take possession of the center of the world, (for till then, one side will be still heavier than the other) and so the opposite halfs of the Earth, in respect of heaviness, be brought on all sides about the center, unto a perfect equilibration.

And the third may be established, by manifest demonstration. Because, a clod of earth suffered to fall from any point of the Air, wheresoever, on the face of the Sea (the same doth water, falling on even and plain land) when all is calm, and the air

not

And yet I omit all the Land, that may be about the Arctic Pole, beyond the Scythian or Sarmatian Sea, which must be also counterpoised in that Antarctic Continent, for nothing comes within the compass of my understanding, to be hereto replied, except any would perhaps imagine, that either the Sea on the South side of the Equator, is very shallow, or that the Land of that Continent, may be much higher above the face of the Sea, then the land of the other two, (and so in equal mass, though less in circuit) or that the Earth on the South side of the Equator, should be of a more ponderous disposition then on the North, in which cases, some compensation of weightiness, may be made for the

M 3 want

The Vastness of

want of extension. But of these three, the experience of Saylers evidently refelleth the first, who in equal distance from the land, observe an equal deepnes of the Sea, in both South and North latitude. And neither is there any experience, nor good reason that can be alledged to establish either of the latter: which, but that I have already too much offendred by digressions, I could prove I doubt not against all exception. But this for a conclusion to this discourse, I dare pronounce touching that South Continent, that it will certainly be found (in the after times, when it shall be better discovered) much larger then any Globe or Map hitherto extant, hath represented it.

Such therefore as I have

not troublid with winds, nor the Sea with waves, will descend by a perpendicular line, on the face of the water. In such sort I say, that the line by which it falleth maketh exactly equal and right angles on all sides, with the face of the water whereon it falleth. Therefore it is manifest, that the earth so falling, tendeth directly to the center of the water. Because no straight line insinuateth perpendicularly, on the face or circumference of any special body, (as the water is) except only those that proceed directly to the center of the spheare: But certain it is, that the Earth is withal directly carried toward its own

own center, therefore there is but one common center of the Water and of the Earth. have declared) is the general state of Christianity at this present in the World, and the proportion of it to other Religions. But

because you require yet further to be specially informed of the divers sorts and sects of Christians that are abroad in the world, and withal of their divers Regions and Religions, at least of those principal Characters of their Religion, wherein they specially differ each from other, I will here set down my second Period, touching the general differences of Religions, and of the several parts of the World where they are maintained: and will now proceed to that particular consideration touching the sects of Christianity, and endeavour to give you the best satisfaction, that my poor reading and observation may enable me to perform.

C H A P. XV.

Of the diverse sorts or Sects of Christians in the World, and of their several Regions. And first of the Grecians.

THE Sects therefore of Christians, that carry name and report at this present in the World, beside the Protestants and Romans in the West, of whom I will be silent, because you know their condition better than my self, are 1. the *Grecians*, 2. *Melchites* or *Syrians*, 3. *Georgians*, 4. *Moscovites* and *Russians*, 5. *Nestorians*, 6. *Indians*, termed the Christians of *S. Thomas*, 7. *Jacobites*, 8. *Cophites*, 9. *Armenians*, 10. *Habassines*, and 11. *Maronites*. Of which Eleven Sects, there be three principal, namely the *Grecians*, *Jacobites*, and *Nestorians*, with which the rest have, for the most part, either some dependance and derivation, or nearer convenience and agreement.

The *Grecians* acknowledge Obedience to the Patriarch of *Constantinople*, under whose

whole Jurisdiction are in *Asia*, the Christians of *Natolia* (excepting *Armenia* the Bellon. Ob. less, and *Cilicia*) of *Circassia*, of *Men-* ervat.l. i. *grelia*, and of *Russia*: As in *Europe* also, § 35. * the Christians of *Greece*, *Macedon*, *Epirus*, *Thrace*, *Bulgaria*, *Rascia*, *Servia*, *Bosna*, *Walachia*, *Moldavia*, *Podolia*, and *Moscovia*: together with all the Islands of the *Aegean Sea*; and others about *Greece*, as far as *Corfu*, beside a good part of the large Dominion of *Polonia*, and those parts of *Dalmatia*, and of *Croatia*, that are subject to the *Turkish Dominion*.

Of which great extendance of the Greek Patriarch Jurisdiction, if you demand the Reason: I have observed sundry occasions, from whence it hath proceeded. For first, His original or Primitive Authority assigned, or rather confirmed to him (as Bishop of the Imperial City) by the Council of *Chalcedon*; contained all the Provinces of *Thrace*, and of *Anatolia* (*Isauria*, and *Cilicia*, only excepted, which belonged to the Patriarch of *Antiochia*) and they cedonens. were in all, no less than 28 Roman Pro- can.28. vinces. Secondly, The voluntary sub- mission of the *Grecians* upon their sepa- ration from the *Latin Church*, greatly increased it: for thereby not only *Greece*, *Macedon*, *Epirus*, *Candie*, and the Isles about *Greece* (in all Seven Provinces) came under his obedience, but also *Sicily*, and

Jurisdiction of Constantinople,

and the East point of *Italy*, named *Calabria*, revolted from the Bishop of *Rome*, and for a long time, pertained to the Patriarch of *Constantinople*, as appeareth in the Novel of *Leo Sophus*, touching the order and precedence of *Metropolitans*, belonging to that *Patriarchy*. And by the like ordination set down by *Andronicus Palaeologus*, in *Curopalates*, where we find the *Metropolitans* of *Syracusa*, and *Catana in Sicily*, of *Rbegium*, *Severiana*, *Rosia*, and *Hydruntum in Calabria*, registered among the *Metropolitans* of that Jurisdiction. Thirdly, It was enlarged by the Conversion of the North Regions to Christian Religion, performed by his Suffragans and Ministers, even from

Tbrace to t Russia, and the *Scythian Sea* (the like whereof was the principal cause, that so far enlarged the Bishop of *Rome* his Jurisdiction in the West parts of *Europe*.) And Fourthly, By the *Turks* Conquests made upon the Western Countries, subject before to the Bishop of *Rome*: all which, while partly the former Bishops and Pastors fled, to avoid the *Turks* oppression (like the hireling that forsaketh the flock, when he seeth the Wolf comming) and partly, while the Patriarch of *Constantinople*, to supply that default, was fain to provide them of new Ministers, they have been by little and little brought and trayned to the *Greek Religion*.

Now

Novel. Leon.
De ordine
Metropolitan.
in lib.2. To-
mi I. juris.
Orientalis.
Curopalat.
de Official.
Palat. Con-
stantinop.
prope finem.

+Cromer.de-
script.Polon.
L. i.
Heidenst. de
Bell.Mosc.l.i.
Guaguin.
Descriptio.
Moscov.c.2.

Now, as touching the proper Characters of their Religion, I must, for the better designing and rememb'ring of them, set before me some instance or pattern, to compare it, and other Sects of Religion withal: And that is most fit to be the *Roman* Church, both because their differences with that Church specially, are in Writers most observed. So that, by that means my discourse may be the shorter, and yet no less perspicuous to you, that know the Opinions of the *Roman* Church so well. The principal Characters then of the *Grecian* Religion, for none but the principal you require, and to mention every slender difference of Ceremonies, would be but tedious, and fruitless (and is beside without my compass) are these that follow.

1. That the Holy Ghost proceedeth from the Father only, not from the Son.

1. Concil. Florent. Sess. 18.
& seq. Jereim.
Patriar. Constan.
t. in resp.
1. ad Germ.
c. i.

2. That there is no Purgatory-fire.
3. That they Celebrate the Sacra-
ment of the Eucharist in both kinds.

2. Concil.
Florent. pro-
pe init. Re.
spons. Græc.
ad Car. Gui-
fan. que 9.

4. And in Leavened-Bread, and think
it cannot be effectually Consecrated in
Bread Unleavened.

3. Resp. ead.
Græc. Q. 5.

5. That they reject extream Unti-
on.

Jerem. patr. Resp. 1. cap. 1. 4. Jerem. Resp. ea. 1. cap. 10, & 21.
5. Possev. de rebus Mosc. pag. 33.

6. And

The properties of the

6. Id.lib.cit.

pa.40.

7. Jerem.

resp.cap.21.

6. And Confirmation.

7. That they deny the Souls of Holy men to enjoy the blissful Vision of God, or the Souls of Wicked men to be tormented in Hell, before the day of Judgement, *Tb. a Jes. de Conv. gent. lib. 6. cap.1.*

8. Tom. unio-nis inter no-vel. Constan. porphyr.in tom. I. Jur. Orient.l.2.

Zenar. Ann.

tom.3.in imp.

Leon. philos.

9.Resp.Gr.ad

Guisan.Qu.8.

Possev. de

reb.Mosc.

pa.44.

10. Possevin.

li.citat. p.41,

& 42.

Villam.en

voyag. l. 2.

c.2.& alii.

8. That they admit Priests Marriages, namely, so that they may keep their Wives married before their Ordination, but must not marry after Ordination.

9. That they prohibit utterly the fourth Marriage, as a thing intolerable. Insomuch, that (as we find recorded) their Patriarchs have for that cause Excommunicated some of their Emperours, although they had no issue left of their three former Marriages.

10. That they reject the Religious use of Massie Images, or Statues, admitting yet Pictures or plain Images in their Churches.

11. That they solemnize Saturday (the old Sabbath) Festively, and eat therein flesh, forbidding as unlawful, to fast any Saturday in the year, except Easter Eve.

12. Possevin. l.cit.pa.42. 12. That they observe four Lents in the year.

13. That

13. That they eat not of any thing strangled, nor of blood. 13. Nilus E-
pisc. Thessal.

14. And lastly, that they deny the Bishop of *Romes* primacy, and (reputing him and his Church for Schismaticks) exclude them from their Communion: And so have done, as I find in *Leo* the Ninth his Epistles, and in *Sigebert*, above these five hundred years. And, if you desire to see more differences of the Greek and Roman Church, you may see them, but they are of less importance than those I have related in *Possevins Book of the matters of Moscovia.* 13. Nilus E-
pisc. Thessal.
de primatu papæ. Bar-
lam.de pri-
matu Papæ,
& alii.
14. Leo 9.Ep.1:
ad Episc.
Conſt.& A-
ridan. & in
pluribus aliis.
Sigebert.in
Chron.ad an.
1054.
Possev. de
reb. Mosco.
p.38.& se-
quent.

C H A P. XVI.

Of the Assyrians, or Melchites.

* Botar, Relat. pa. 3. l. 2.
ca. de Mel-
chiti.

Surians are the same, that in some Histories are termed *Melchites*: being esteemed for their number the * greatest Sect of Christians in the Orient. The first, being properly the name of their Nation; And the second, noting the property of their Religion.

Surians they were named (to let vain fancies go) of the City of *Tyre*, which in the ancient Language of the Phœnicians was called **תִּיר**: and certainly, that *Tyre* was anciently called *Sarra*, is recorded by the Roman Writers: and it is also acknowledged by † *Vitriacus*, *Niger*, *Postell*, and others, that the place of *Tyre* (for the City was utterly ruined 3 hundred years ago) is still

* Gellius. 1.14.cap.6.
Festus in Di-
ctione Sarra.
† Vitria. hist.
Orient. e. 43.
Niger in com-
ment. 4. Afia.
Postell. in de-
script. Syra.
pag. 50.
* Strab. 1.16.
in fine.

† For Postels phantasie, deriving Suria from **תִּיר** **תִּיר** is meerly vain, and being never so named in the Hebrew Tongue, but alwaies **תִּיר**, by which name also it seemeth Anciently to have been known, even among the Grecians for *A-ejwos* mentioned in Homer, are no other, as Poffidoniis in * Strabo expounds

expounds him, then the Syrians: Strabo himself also recording in other places, that the Syrians * were called Αργειοι in his time: And, that the + natural Inhabitants of Syria, so called themselves. Yet, nevertheless they were vulgarly known by the name of Σύροι among the Grecians, because the City of Τύρος, being the main Mart Town of all those parts, was the place, where they had their trade and Commerce, with those Aramaites. But when the Phoenician Tongue began to degenerate into Chaldee, then the name of Τύρος was converted into Tur, the letter Σ being turned into Τ, and in

still called the Port of Hieron. in lib. Sur, which name it de nominib. seemeth to have obtained, either because Hebr. it was built on a Plin. l. 5. c. 19. Rock, for so Burchardus, that viewed the place, hath observed, which Τύρος in the Phoenician Tongue signifies: or else as Hierome derives, it of the scarceness and straitness of Room, as being seated in a small Island (but 19 miles in Circuit as Pliny noteth) a small Territory for such a City: or perhaps because it was the strongest Fortress (for that also Τύρος importeth) of all those Regions, as being founded on a Rock, environed with the Sea (for it was before * Alexander's time + 700 paces distant from the firm Land) mightily strengthened by Fortifications of Art, populous as

* Strab. l. 13.
non long. ante finem.
+ Strab. l.
post med.
Burchard.
descr. terræ
Sandæ.

* Q. Curt. l. 4.
+ Plin. loc.
cit.

The Syrians Religion.

as being the Metropo-
 * Vid. Scalig. lis of *Pbaenicia*, and
 ad Fest. in di- exceeding rich as
 & Guido. Fa- sometime the City of
 bric. in gram. greatest Traffick in
 Chalde. &c. the World.

Of this City then,
 both the Region and
 Inhabitants of *Suria*
 obtained their names:

but *Melchite*, as I said, they were termed
 meerly in respect of their Religion, where-
 in namely they altogether followed the
 examples and Decrees of the Emperours.
 For whereas after the Councel of *Chalce-
 don*, infinite perplexity and trouble be-
 gan to arise in the East parts, principally
 about the Opinion of *Eutyches* and *Dios-
 corus*, of one only Nature in Christ
 which that Councel had condemned, but
 notwithstanding found many that main-
 tained it, and rejected the Councel, in
 those Eastern Countries : And thereupon
 the Emperour *Leo* began to exact (as di-
 vers other of his Successours afterward
 did) the Suffrages and Subscriptions of
 the Eastern Bishops, for the better es-
 tablishment of the Councel. Then began
 they that embraced and approved the
 authority of that Councel, because they
 followed the Emperours Decrees, made
 in behalf of it, to be termed by their
 Adversaries, *Melchite*, of *Melchi*, saith

in sound made 1.
 As * they that ob-
 serve the differen-
 ces of the Hebrew
 and the Chaldee,
 and the transitions
 of the first into the
 latter, know to be
 ordinary.

Niceph. Cal-
 list. hist. Eccl.
 1, 18. c. 52.

Nicephorus

Nicephorus (rather נִיכְפּוֹרָס) which in the speech of *Syria* signifieth a King (as one would say of the Kings Religion) whereas they that opposed themselves to the Council, were distracted into no less than Twelve several Sects, and not long after into many more, as the same * *Nicephorus* hath recorded: ^{*Lib:18.c.45.}

Now although the *Syrians* or *Melchites*, are for their Religion meerly of the *Grecians* Opinions, As :

1. That the Holy Ghost proceedeth ^{1,2,3,4.Jac.2.} Vitriaco hist.
- only from the Father. Orient. c. 75.
2. That they celebrate Divine Service as solemnly on the Sabbath, as on the Lords day.
3. That they keep that day Festival, eating therein flesh, and fast no Saturday in the year but Easter Eve.
4. That their Priests and Deacons contract not Marriage, being already in ^{4.Villam. en} voyag. l.2. Orders, but yet retain their Wives before ^{c.22.} Marryed.
5. That the fourth Matrimony is utterly unlawful.
6. That they Communicate the Eucharist in both kinds. ^{6.7.8. Villamon.loco cit.} *Vitriac.loco
7. That they acknowledge not Purgatory. ^{jam citato.} Salignicis itiner.tom.8. ^{c.1.}
8. That they observe four Lents in the year, &c. And in a word, although they be meerly * of the same Religion and Communion with the *Grecians*: yet are ^{Bamugart.} Peregrin. l.2. ^{c.9. & alii.}

N they

Patriarch of Antiochia

they not of the Jurisdiction of the Patriarch of *Constantinople*, but of the Archbishop of *Damascus*, by the title of the Patriarch of *Antiochia*. For *Antiochia* it self (where yet the name of Christians was first heard in the World, and was long known by the name of Θεόπολις) lying at this present in a manner waste, or broken and dispersed into small Villages, of which, onely one, of about 60 Houses, with a small Temple belongeth to Christians, the Patriarchal Seat was translated thence to *Damascus* (where, as

*Bello. obser.
l.c.Chitræ.de stat.Eccles.
p.5. Boter.
relat.p.3.l.2.
c.de Maroniti
Crus. Tur-
cogr. lib.4.
pa. 296. ex
relat. Ger-
lachii.
f Boter. loco
jam citato.

is reported, are * above one thousand Houses of Christians) and there remaineth. For although + the Patriarchs of the *Maronites*, and of the *Jacobites*, whereof the former keepeth residence in *Libanus*, and the latter in *Mesopotamia*, intitle themselves Patriarchs of *Antiochia*, and by the Christians of their own Sects, be so acknowledged: yet do the *Melchites*, who retain the ancient Religion of *Syria*, acknowledge none for Patriarch, but the Archbishop of *Damascus*, reputing both the other for Schismatics, as having departed from the Obedience and Communion of the true Patriarch. And yet, beside all these, a fourth there is, of the Popes designation, that usurpeth the Title of the Patriarch of *Antiochia*. For * ever since the *Latins* surprized *Constantinople*, (which was about the year

* Boter. relat.
p.3.l.1.c. del
Patriarcha
latino di
Constantino.
poli.

year 1200.) and held the possession of the East Empire about seventy years, all which time the Patriarchs of *Constantinople*, were consecrated by the Pope: As also, since the Holy Land, and the Provinces about it, were in the hands of the Christian Princes of the West, which began to be about *Anno 1100*: And so continued about 80 years, during which season the Patriarchs of *Antiochia* also, and of *Jerusalem*, were of the Popes Consecration: Ever since then, I say, the Church of *Rome*, hath, and doth still create successively, Imaginary or Titular Patriarchs (without Jurisdiction) of *Constantinople*, *Antiochia*, *Jerusalem* and *Alexandria*, so loath is the Pope, to lose the remembrance of any Superiority or Title, that he hath once compassed.

C H A P. XVII.

Of the Georgians, Circassians and
Mengrellians.

Volaterran.
l. ii. c. de
se&t. Syriæ
Prateo. de
se&t. Hæret.
in Verbo Ge-
org. & alii.

Mela l. i. c. 2.
Plin. l. 6 c. 13.
* Paul. Venet.
lib. i. c. 14.
† Chitr. de
statu Eccles.
p. 23. & 50. &
alii.

TH E Georgians inhabit the Country, that was anciently named *Iberia*, betwixt the *Euxine* and the *Caspian Seas*: inclosed with *Shervan* (*Media*) East: with *Mengrelia* (*Colchis*) West: with *Turcomania* (*Armenia the greater*) South: And with *Albania* (*Suiria*) North. The vulgar opinion of Historians is, that they have obtained the name of *Georgians*, from their devotion to S. *George*, whom they principally honour for their Patron, and whose Image they alwaies bear in their Military Ensignes. But yet (as I take it) this vulgar opinion is but vulgar errore: because I find mention made of the Nation of the *Georgians* in those parts, both in *Mela* and *Pliny*, afore S. *George* was born, whosoever he was. Touching the properties of whose Religion, this may be sufficient to observe for all: That * it is the same both in substance and Ceremonies with that of the *Grecians*, † who yet are in no sort subject (neither ever were)

were) to the Patriarch of *Constantinople*: but all their Bishops (being 18) profess absolute obedience to their own Metropolitan, without any other higher dependence or relation. Who yet keepeth residence far off, in the Monastery of *S. Katherine* in the Hill of *Sinai*. *Prateo de Hæret. sect. verbo Georgiani. Bernard. Lucemburg. in Catalog. Hæret. in Georgiani.*

Next these, I must speak a little of their next Neighbours, the *Mengrellians* and *Circassians* (*Colchi* and *Zychi* they were anciently called) seated between the *Georgians* and the River *Tanais*, along the Coast of *Meotis*, and the *Euxine Sea*, as being also Christians of the Greek Communion, and beside, * of the Patriarch of *Constantinople* his obedience, and † converted by his Ministers *Cyrillus* and *Methodius*, to Christian Religion. Which Religion notwithstanding, at this present is exercised among them, not without some depravation, and mixture of strange phantasies, for the *Circassians* Baptize not their Children till the eighth year, and enter not into the Church (the Gentle men especially) till the sixtieth (or as others say, till the fortieth) year, but hear Divine Service standing without the Temple, that is to say, till through age 12. they grow unable to continue their Rapes and Robberies, to which sin, that

* Bellon. ob-
serv. l. i. c. 35.

† Michov. de
Sarmatia, l. 1.

c. 7.

Interiano
della vita de

Zychi cap. 1.
Anan Fabric.

del mondo.
Tratt. 2.

Boter. par. 3.

Nation is exceedingly addicted. So dividing their life betwixt Sin and Devotion, dedicating their Youth to Rapine, and their Old age to Repentance.

C H A P. XVIII.

Of the Muscovites, and Russians.

Joan. Metrop.
Russ. in epist.
ad Episc.
Rom. apud
Sigism. de
reb. Musco.
pag. 31.
Guag. descri.
Mus. c. 2. Sa-
cerd. de er-
ror. Ruthen.
c. 2.
2. Sigisim. l. cit.
p. 41. Sacran.
de Relig. Ru-
thenor. c. 2.
Scarg. Polon.
l. 3. c. 2.
3. Scarg. Pol.
l. 3. c. 2. Guag.
descri. Mosc. c. 2.
descri. Musco. cap. 2.

TH E *Muscovites* and *Russians* as they were Converted to Christianity by the *Grecians*. *Zonar. Ann.* Tom. 3. *Cromer. de reb. Polon.* l. 3. to have they ever since continued of the Greek Communion and Religion.

1. Denying the Holy Ghost to proceed from the Son.
 2. Rejecting Purgatory, but yet praying for the Dead.
 3. Believing that Holy men enjoy not the presence of God afore the Resurrection.
 4. Celebrating the Sacrament of the Eucharist, with Leavened Bread, and
- c. 2. 4. Joan. Metr. Russ. ubi supra pa. 32. Guag. requiring

requiring warm Water to mingle with
the Wine.

5. And Communicating in both kinds. 5 Sigism. los.
X 6. But mingling both together in the citat. pag. 40.
Chalice, and distributing it together with 6. Sigism. loc.
a spoon. citat. pag. 40.
Guag. loc. cit.

7. And receiving Children after seven 7. Guag. ibid.
years old to the Communion, saying,
that at that age they begin to sin against
God. X

8. Omitting Confirmation by the 8. Joan. Me-
Bishop. tropol. Russ.
ubi supra. a-

9. Denying the spiritual efficacy of pud Sigism.
extream Unction. p. 31. Guag.

10. Excluding the fourth Marriage as loc. cit. Sa-
utterly unlawful: whereas they approve cran. de er-
not the second, as perfectly unlawful, rorib. Ruthe-
but only permit it, but tolerate not the nor. ca. 2.
third, except on very important consid- 9. Sacran. loc.
rations. citato.

11. Dissolving Marriage by Divorce- alleg. pag. 47.
ment upon every light occasion or dis- Possevin. de
pleasure: reb. Mosc. p. 2.

12. Admitting neither Deacons nor
Priests to Orders, except they be married:
but yet * prohibiting Marriage to them
being actually in Orders. 11. Sacran. de
errorib. Ruthenor. c. 2.

13. Rejecting Carved or Massive Images,
but admitting the painted. 12. Sigism.
no pastor. l. 3. c. 2. * Possevin. de Reb. Moscov. p. 1. Guagrin.
loc. citat. 13. Possev. lib. allegato, p. 44. lib. citat.
Scarga. de u.
pag. 28.

14. Joan. Meſtropol. Russ. ubi ſupr. p. 31.

Guaguin. loc. allegato.

15. Posſev. in Moscovia, pag. 42.

Sacran. de error. Reuthen. cap. 2.

16. Guaguin. loc. citat.

17. Sigism. lib. citato. p. 33. Boter. Relat. par. 3. l.c. de Moscovia.

14. Reputing it unlawful to Fast on Saturdaies.

15. Or to eat of that which is strangled, or of bloud.

16. Observing four Lents, in the year.

17. Refusing to Communicate with the Roman Church.

And (to Conclude) excepting the difference in distributing of the Eucharift, and exacting of Marriage in their Priests and Deacons, there is not any material difference in points of Religion, that I find betwixt them and the *Grecians*. With whom, they not onely maintain Communion, but were also, and that not long ſince (and of right ſtill ought to be) of the ſame Jurisdiction and Government,

* Posſevin. Rer. Moscov. Com. 1. pag. 1. Guaguin. Deſcrip. Moscov. cap. 2.

for * their Chief Metropolitan or Primate (who is the Archbishop of *Mosco*) was wont to be confirmed by the Patriarch of *Constantinople*, but is now, and hath been about ſome 60 years, nominated and appointed by the Prince (the Emperor of *Russia*) and upon that nomination, Conſecrated by two or three of his own Suffragans: Of whom even all ſorts together, Bishops and Archbishops, there are but + Eleven, in all that large Dominion of the Emperor of *Russia*.

+ Poſſevin. loco proxime citato Sigism. in Moscovy. pag. 28.

Thus

Thus is it with these sorts of Christians hitherto related, touching their Religion, and Governours. All which (as you may easily perceive) are of the same Communion, and in effect of the same Religion with the *Grecians*: And beside these, some large part of the King of *Polonia* his Dominion, for *Podolia*, and for the most part * *Russia Nigra*, or *Rubra* as some call it (the larger *Russia*, subject for the greater part to the Duke of *Moscovia*, they term *Russia alba*) are of the Greek Religion. And, although the Bishops of South *Russia*, subject namely to the King of *Polonia*, submitted themselves almost twenty years agoe (*An. 1594*) to the Bishop of *Rome*, as *Baron. Tom. 7. Annal. in fine, & Possevin. in Apparscr. in Rutheni*, have recorded, yet was it not without special reservation of the Greek Religion and Rites, as is manifest by the Articles of Condition extant; ap. *Th. à Jef. de Conv. gent. l. 6. pa. 3. ca 1. pag. 328. & seq.* tendered by them to the Church of *Rome* and accepted, before they would accept of the Union. So that it was not any revolting from the Greek Religion, but only (in effect) from the Jurisdiction of the Greek Patriarch, to the Pope, and that also with sundry limitations. And in † *Wilna* (the Metropolis of *Lituania*) Although the Archbishop professes obedience to the Pope, yet are there

* Boter. Rel.
pa. i. l. i. c.
Russia. Gu-
guin. De-
script. Mos-
cov. pag. 28.

+ Sigism. de
Reb. Moscov.
pag. 27. Gua-
guin. loco jam
citato.

The properties of the, &c.

there also in that City , as Sigismund hath observed, more Temples of the Greek Religion (* there be thirty of them) than of the Roman. * Epist. ad Chitra.de Relig. Russ. So that if we should Collect and put together all the Christian Regions hitherto intreated of : which are all of the Greek Communion : And compare them with the parts professing the Roman Religion, we should find the Greek far to exceed, if we except the Roman New and Forreign purchases, made in the West, and East Indies.

C H A P. XIX.

Of the Nestorians.

THe *Nestorians*, who have purchas-
ed that name, by their ancient
imitation, and maintaining of
Nestorius his heresie, inhabit (though
every where mingled with Mahumetans,
or with Pagans) a great part of the
Orient, for besides the Countreys of
Babylon, and *Affryia*, and *Mesopotamia*,
and *Parthia*, and *Media*, wherein very
many of them are found, that sect is
spread and scattered far and wide in the
East, both Northerly to *Cataya*, and
Southerly to *India*. So that in *Marcus Paulus* his History of the East Regions,
and in * others, we find mention of them, and of no sect of Christians but
them, in very many parts and Provinces of *Tartary*: As namely in 1. *Cassar*,
2. *Samarchan*, 3. *Carcham*, 4. *Chinchin-*
talas, 5. *Tanguth*, 6. *Suchir*, 7. *Ergimul*, & 49.
8. *Tenduch*, 9. *Caraiam*, 10. *Mangi*, &c. &c.
&c. Insomuch, that beyond the River *Tigris* Eastward, there is not any other
sect of Christians to be found, for ought I can read, except only the Portugals,
and

* *Guila de Rubr. Itin. Tart. c. Paul. Venet. I. l. i. c. 38. 2. 1. eod. c. 39. 3.*

c. 40.

4. c. 47.

5. c. 45.

8. c. 49.

6. c. 48.

7. c. 62.

8. c. 64.

1. 2. c. 39.

Lead. c. 61. &

64. &c.

Sect of the Nestorians

and the Converts made by them in India,
and the late migration of the Armenians
into Persia.

Paul. Diacon.
Hist. Miscel.
l.18.

The reason of which large spreading
and prevailing of the sect so far in the
Orient, if you enquire, I find to that
purpose, recorded by *Paulus Diaconus* of
Cosrboes the King of Persia, that he for
the mortal hatred he bare the Emperour
Heraclius, by whom he had been sore
afflicted with a grievous war, inforced all
the Christians of the Persian Empire to
Nestorianism, permitting no Catholicks to
remain in all his Dominions. By whose
preaching, the Christian Religion being
far there inlarged and propagated into
the East, (as it seems both because those
of the Persian Dominion, were more
Eastwardly then other Christians, and
because it is certain, that all of them till
this day acknowledge obedience to the
Nestorian Patriarch in *Mesopotamia*,
which Countrey was then part of the
Persian Dominion:) It is no wonder if
sowing their own tares and Christs wheat
together, they propagated with the
Gospel also their own heresie. Shortly
after which time, the Saracens of *Arabia*,
(Mahumetans) conquering *Persia*, and
bringing their Religion, together with
their victories into all that large Domini-
on, there remained but little outward
means and slender hope of their repair and
refor-

reformation from any sound part of the Church, (from which they were more now then afore divided) except what affliction and time, and the grace of God might work and repair in them.

Now touching their Ecclesiastical Government : The Patriarch of the Nestorians, to whom all those of the East parts, acknowledge obedience, (a number of whose suffragan Bishops and Metropolitans, you have reckoned up in Sanders Book de *Visibili Monarchia*, and whom they call *Facelich*, saith *Paulus Venetus Brochardus*, and others, but mistake it, (or else they of the East pronounce it amiss) for *Catholich*, as is observed by *Leunclavins*) hath his Seat in the City of *Muzal*, on the River *Tygris* in *Mesopotamia*, or in the Patriarchal Monastery of S. *Ermes* fast by *Muzal*. *Tb. à Jes. l.7. pag. 3. c.4.* In which City, though subject to Mahumetans, it is recorded, that the Nestorians retain yet, 15 Temples, being esteemed about 40000 souls. *Tb. à Jes. l.7. par. 1. c.4.* and the *Jacobits* 3, which City of *Musal*, I either take with *Masius* and *Ortelius*, to be the same, that anciently was called *Selutia*, (and in *Pliny Selentia Parthorum*) both because *Selentia* was, as *Strabo* saith, the Metropolis of *Affryia*, even as * *Musal* is recorded to be : And also, because I find the Ecclesiastical jurisdiction of those

parts,

Sand.de Visibil. Monarch.
l.7. An. 1556.
Paul.Venet.l.
1.ca.15.

Brocard.Descrip. Terr.
sanct.Leuncl.
Pand.Histor.
Turc. §.3.
* *Aubret.Mi-*
ræ. *Notitiae.*
Episcopot.
Orb.pag.35.
Masun.

Ortel.in The-
saur.in Seleu-
cia.
Plin.l.5. c.25.
Strab.l.16.
long. ante
Med.

* *Guliel. Ty-*
rius de Bel.
sacrol.21.c.8.

* Concil. Ni- parts, committed by the Fathers of * the
cen. Arab. l. 3. Nicene Council, to the Bishop of *Selencia*,
c. 33. & 34. assigning him withal, the name of Catho-
lick, and the next place of Session in
Councils after the Bishop of *Jerusalem*,
which name and authority in those parts,
the Bishop of *Mozal* now hath. Or if
Selencia, were some
other City, now de-
stroyed, as for certain
Realons I am induced
rather to think, yet at
least, the Patriarchal
Seat was from *Selencia*
translated to *Muzal*,
for the opinion of
Scaliger, namely, that
Selencia was the same,
that is now called
Bagged, or new *Baby-
lon*, my observations
in Geography and
History, will not
suffer me to approve.
First, because *Selencia*
is remembred by
Strabo to be 300
furlongs (37 miles
and one or two) *Pliny*
saith, a great deal
more, distant from
Babylon, whereas *Bag-
det* is built close by
the

Vitriac. hist.
Oriental. c. 31.
Tir. de Bel.
sacro. l. 21. c. 8
Scalig. ad
Chron. Euse-
bii. An. M. D.
CCXIII.
Benjamin. in
Itinerar. in
Medio.

Strabo. l. 16.
Plin. l. 6. c. 26.

Muzal; the
Patriarchal Seat
of the Nestorians,
is either a remain-
der of the ancient
Ninive, as *Vitri-
acus*, and *Tyrius*,
(who therefore in
his History calleth
the Inhabitants of
that City, *Nini-
vites*) have record-
ed: Or at least,
built near the
ruines of it: namely,
over against it, on
the other side of the
River *Tigris*, as
by Benjamin, who
diligently viewed
the place, is observ-
ed, for *Ninive*
(which he noteth to
be dissolved into
scattered Villages,
and

and Castles) stood on the East bank of Tigris, on Assyria side : whereas Muzal is seated on the West bank on Mesopotamia side, being yet both joyned together, by a Bridge made over Tigris.

named for a City of Mesopotamia, which Bagdet is not, but in the Province of Babylon, as being beneath the confluence of Tigris and Euphrates.

The Bishop of Muzal then, is Patriarch of the Nestorians. But yet at this present, if the * relations of these times be true, * Boter. Rela. par. 3.l.2.c de Nestorian. there is a distraction of that sect : which began about 60 years ago, in the time of Pope Julius the third : the Nestorians in Thom. à Jes. de convers. the North part of Mesopotamia, (about gent.l.7.par.1. c.3.& 4. the City of Caramit) submitting them. selves to another Patriarch of the Popes erecting, (that revolting from the Bishop of Muzal, taking also on him, the title of the Patriarch of Muzal, which the Pope bestowed on him) having first rendred and professed obedience to the Sea of Rome, in which obedience it is said, that those Nestorians about Caramit do still continue.

Now touching the specialities of these Ne-

the ruines of it. Secondly, because I find the position of Selencia in Ptolomy to be two third parts of a degree, more North than that of Babylon, whereas Bagdet is more South. Thirdly, because in Dion, and others, Selencia is

Ptolom. Geog. l.6.c.18.&20.
Dion. Histor. l.40. Plin. l.6.
c.26.

Properties of the

Nestorians Religion, in relation to the Roman: they believe.

1. Vitriac. hist. First, that there are two persons in our Orient. c. 78. Saviour, as well as two natures, but yet confess, that Christ from the first instant of his conception, was perfect God and perfect man. *Th. à Jes. Ibid.*

2. Id. loc. citat. Secondly, that the Blessed Virgin * Boter. Rela. ought not to be termed θεοτόκη, which pa. 3. l. 2. c. de Nestorian. yet now in some sort they * qualifie, Tho. à Jes. de confessing her to be the Mother of God Con. gen. l. 7. the Son, but yet refusing to term her the c. 2. Mother of God.

3. Boter. loco Thirdly, that *Nestorius* condemned in proxim. citat. the third and fourth general Councils, and *Diodorus Tarsensis*, and *Theodorus Mopsuestensis*, condemned for Nestorianism in the fifth, were holy men: Rejecting for their sake, the third general Council held at *Ephesus*, and all other Councils after it, and specially detesting (the Mall of Nestorianism) *Cyril of Alexandria.* *Th. à Jes. Ibid.*

4. Vitriac. hist. Fourthly, They celebrate the Sacrament stori. Orient. of the Eucharist, with the leavened 78. bread.

Villamont. en Fifthly, They communicate in both voyages. l. 2. c. 23. kinds.

5. Villam. loc. Sixthly, They use not auricular citat.

6. Et 7. Sulak. Nesto. profes. Seventhly, Nor confirmation.

Tom. Bibliot.

Vet. Patrum, pag. 1054.

Eighthly,

Eighthly, They contract marriage in 8. Gulielm.de
the second degree of consanguinity. Rubric. Itin.
Th. à Jes. Ibid. Tartar. C. 17.

Ninthly, Their Priests after the death
of their first wives, have the liberty of
the second or third or oftner marriage.
Th. à Jes. Ibid.

Tenthly, They have not the Image of
the Crucifix on their Crosses.

C H A P. XX.

*Of the Indians or Christians of
S. Thomas.*

THe Christians of *India*, vulgarly
named the Christians of *S. Thomas*, because by his preach-
ing they are supposed to have been
converted to Christian Religion: (and
his body as is thought, remaineth among
them, buried in the City of *Maliapar* on
the Coast of *Choramandel*) inhabit in the
nearer part of *India*: namely in that
great Promontory, whose base lying
between the outlets of the Rivers *Indus*
and *Ganges*, stretcheth out the sides far
toward

O

toward the South, (well nigh 1000 miles) till meeting in the point of *Comori*, they make , together with the base line fore-mentioned , (betwixt Cambaia, and *Bengala*) the figure almost of an equilateral Triangle. In the more Southerly part of this great Promontory , I say, nearer to Cape *Comori*, about the Cities of *Coulan* and *Cranganor* on the West side, and about *Maliapur* and *Negapatam* on the East side, do these Christians of S. *Thomas*

* Sommar.de dwell , being esteemed afore the Portug. popul.Orient. gals frequented those parts , about * ap.Ramu.Vo. 15000 or † 16000 Families , or after 1.de Viaggi. another account * 70000 persons : but p.332.

+Barbos.eod. vol.pag.312. * Boter. Rel. p.3.l.2.c.del- la nova Chri- stianita de In- dia.

Boter.Relat. p.3.l.2.c.della vecchia Chri- stianita deln- dia.

Th.a.Jef.de conv. Gent.l. 7.pa.1.c.4.

* Pausan.in Atticis. ante med.

Plin.l.6.c.26.

* Th.a.Jef.de conv.gent.l.7. part.1.c.4.

Now as touching their Government : Their Archbishop till 20 years or since or little more, acknowledged obedience to the Patriarch of *Mozal*, by the name of the Patriarch of

Babylon, as by those

Christians of *India* he

is still termed : and

certainly , that the

Patriarch of *Mozal*,

* challengeth their

obedience, as being of

* For *Mozal* as I said afore , is either *Seleucia*, or succeeded into the dignity of it. And *Seleucia* is recorded to have been

been inhabited by his Jurisdiction, appeareth by the profession of *Abil-Isu*, a Patriarch of *Mozal*, of Pope *Pius* the fourth his Investing, (An. 1562.) as is to be seen in *Sanders* Sander. visib
Book de visibili Mo-
narchia. But then, the pag.642. *Archbishop* of these * Plin. loco
prox. citato. Indians, revolting from his former Patriarch, submitted * Apud Ra-
mus. vol. i. de
viaggi. p.313. himself by the Portugals persuasion, to the Bishop of *Rome*, retaining notwithstanding, the ancient Religion of his Country, which was also permitted by the Pope. Insomuch, that in a Synod held in *Goa*, for that purpose, he would not suffer any alteration to be made of their ancient Rites or Religion, as one * Linschot.
that lived in those 1.1.cap.15. parts at that time hath recorded. But that Bishop being

O 2 dead,

* Possevin, in dead, his successor in Appar. sacro another Synod, held in Diamper- ense concili- um.

by the Archbishop of Goa, at Diamper, not far from Maliapur, An. 1599. made profession, together with his Suffragans, and Priests, both of the Roman obedience, and Religion, renouncing in such direct sort, the Patriarch of Mozel, and Nestorianism, that they delivered up all their Books, to the censure of the Archbishop of Goa, and suffered their Liturgy, in the points that relished of Nestorianism, to be altered, even in such sort as now it is to be seen in the last Edition of *Bibliotheca veterum Patrum.*

But before this alteration of their Religion was procured by the Portugals, those Christians of India were Nestorians, as

note, that subordination of the Christians of India, to be to the Patriarch of Armenia, (which no doubt he received from the Indians relation, among whom he was) yet certain it is, that he meaneth no other, then this Patriarch of Mozel: because those Armenians which he meaneth, are by himself observed to have for their vulgar language, the Arabick tongue, and to celebrate their divine service, in the Chaldee, both which agree with the Christians of Mozel, but neither of both with those of Armenia, whose language both in the vulgar and sacred use, is known to be no other then the

Biblioth. vet.
Pat. Auditorii.
To. 2. In fine.

the Armenian tongue. As also, because the Indians are known to have been Nestorians, to which heresie the Armenians were most opposite, as being in a manner

Jacobites. But as it seemeth that Patriarch is said to have been of Armenia, for the nearness of Mozel to the Confines of Armenia.

of wine, (because India affordeth none) in the juice of Raisons, softened one night in water, and so pressed forth.

3. That they baptized not their Infants till they were 40 dayes old, except in danger of death.

4. That they used not extream unction.

5. That their Priests were married, but excluded from the second Matrimony. *Osor. de Reb. Emamel. l.3.*

6. That they had no Images of Saints in their Churches, but only the Cross.

as having the dependence that I related, on the Patriarch of the Nestorians, they could not well be any other. Some specialties of whose Religion I find thus record-ed.

1. That they distributed the Sacrament of the Eucharist in both kinds.

2. That they celebrated it with bread seasoned with salt, (*Pane salato*, saith my Historian) and instead

1. Osorius de Rel. Emma-nuel.l.3.

2. Odoard. Barbo ap. Ra-mus. Vol. i. pag 313.

3. Navigat. Jo-sephi Indi, inter Rela-tiones Novi orbis. c. 134.

4. Joseph. Ind. lib. citato. 134.

5. Osor. loco ante citato. Possev in Appara, sacro. in Diamperien-se consilium. Thet. cosl. 10. ca. 15.

6. Joseph. Ind. ubi supra. c. 133.

Properties of the ancient

7 Possev.loco
jam citato.

7. That detesting (the Mall of Nestorianism) *Cyril of Alexandria*, they honoured *Nestorius* and *Dioscorus* as Saints, which yet me thinks were strange, being of so contrary opinions, as they were, the first, for two Persons in Christ, as well as two Natures: the second, for one Nature, as well as one Person; but it may be that *Dioscorus* is by the relater mistaken for *Diodorus*, who was indeed a great Nestorian, and for it condemned in the fifth general Council.

8.Possev.loco
citato.

8. That they denied the Primacy of the Pope.

9. Possev. in
Apparat. sa-
cro in Nesto-
riani.

9. That their New Testament, which in their Churches they formerly read, (and still do) in the Syriack Tongue, was by the Nestorians in sundry places, which are now altered by the Romans, corrupted to the advantage of that heresie, wherein yet, I think the reporter is deceived: because the same corruptions objected to them, (whereof some are no corruptions at all, but agree rightly with the original Text, and much better then doth the vulgar Latine, by comparing whereof he examines them, and censures them for corruptions) the same I say, are found in the Syriack Edition that we have, being so far from being corrupted by the Nestorians, that it was brought out of Mesopotamia into Europe (to be printed by Moses Mardenus, from the Patriarch of the

Widman ad.
in præf. Test.
Syriaci.

the contrary sect, namely, of the Jacobites. But yet notwithstanding, I am indeed certainly perswaded, that the Syriack Translation of

The Imperfections of the Syriack Edition, consist partly in sundry defects: namely,
 1. Of all the Revelation : 2. Of the Epistle of S. Jude :
 3. Of the second Epistle of S. Peter :
 4. Of the second and third Epistles of S. John : 5. Of the History of the Woman taken in adultery, in the eighth chapter of S. Johns Gospel, containing the first eleven verses: and 6. of the 7. verse of the fifth Chapter of the first Epistle of S. John. Of which, the two last wants are no less found in sundry ancient Greek Copies, as Erasmus, Beza, Junius, and others,

the New Testament (whosoever was the Author of it) is nothing near of that antiquity, which the Syrians (as Bellarmine and others report of them) pretend it to be, namely, to have been the work of S. Mark. First, because S. Mark died in the 8. year of Nero, as Hierom with others hath certainly recorded, after which time, many parts of the New Testament, Beza. were written : as Junius in An-

namely S. Johns Gospel, prædict.

the Acts of the Apostles, (for all the History from the 24. Chapter to the end, relateth occurrents after S. Marks death) the Epistles of S. Paul to the Galatians, Ephesians, Philippians, Colossians, to Philemon, & the second

O 4 to

Bella. de Verbo Dei. l. 2. c. 4.

Scriptor. Eccllesiasticis, in Mac.

Erasmus.

Beza.

Junius in An-

not. ad loc.

to Timothy. Secondly, Because that Syriack Translation is not to be found once mentioned, in any of all those ancient and

others, have observ-ed: And partly; be-side these defects, in some (very few) faulty translations.

learned Writers, that lived in those East parts, and diligently sought out and observed the several Editions and Translations of the holy Scripture. And thirdly, Because the dialect discovereth it to be of a far later age, then that of the Apostles : which they will soon find to be so, (to omit some other evidences) that shall compare the Syriack words recorded in the new Testament by the Evangelists, (which

Hieron.l.de
Nominib.
Hebr.

all are noted by Hieron. and by others) with the Syriack Book: as for example,

μαμοντα, Mat. 6. 24. Mamouno. γαλαζη, Joan. 19. 13. Gephipho. γαρδη, Mat. 27. 33. Gogoultho. Ακιληua, Act. 1. 19. Chakal demo, μαγανα, 1 Cor. 16. 22. Moraneto. And to be short , there is not almost any Syriack word recorded in the New Testament, which varieth not from that ancient pronouncing that was usual in the Apostles time, either in consonants, or vowels, or both: which could not be the alteration of any short course of time.

C H A P. XXI.

Of the Jacobites.

TH E Jacobites obtained that appellation, as *Damascene*, and *Nicæphorus*, have recorded, of one *Jacobus* surnamed *Zanzalus*, of *Syria*, who living about *Anno 530*, was in his time a mighty inlarger of *Eutyches Sect*, and maintainer of his Opinion, touching the Unity of Nature in our Saviour: and his followers are at this day in great numbers, known by the name of *Jacobites*, in *Syria*, in *Cyprus*, in *Mesopotamia*, in *Babylon*, and in *Palestine*. For, the Patriarch of *Jerusalem*, who keepeth his residence still in *Jerusalem* (in which City there yet remain* ten, or more Churches * Chitræ.de of Christians) is also a *Jacobite*. But, stat. Eccles. although in all these forementioned Regi- ons these *Jacobites* are found (where they be esteemed to make about † 160000 Fa- milies) or rather 50000, as *Leonard* the Bishop of *Sidon*, the Popes visiter in those parts hath recorded, ap. *Th. à Jes.* l. 7. p. 1. ca. 14. yet chiefly they inhabit in *Aleppo* of *Syria*, and in *Caramit*, and the Mountain *Tur* of *Mesopotamia*: But, yet their Religion under other Titles, is extended

Damas. l. de
hærefib. post
med. Niceph.
Hist. Eccle-
sia. l. 18. c. 52.

pag. 25.

Namely 15.
Crus. in Tur-
cogræc. l. 4.

p. 297.
† Boter. Re-
lat. pa. 3. l. 2.
c. de Grako-
biti.

Patriarch of the Jacobites,

extended much farther, insomuch that it is recorded to be spread abroad in some
 * 40 Kingdoms.

* Breiten-
bach. Pere-
grin. c. de Ja-
cobitis.

Vitriahist.
Orient. c. 76.
+ Paul. Diacō.
Hist. Miscel.
l. 18.

Zonar. Ann.
Tom. 3. in
Heraclio.

* Mirz. in
Notitia. epis-
copor. Orb.
pag. 35.

Boter. Relat.
pa. 3. l. 2. c. de
Giacobiti.

Sabellie. Sup-
plem. Histor.
l. 18.

Concil. Chal-
ced. Action. I,
&c.

All which Jacobites of the places before specified, have, and long have had, a Patriarch of their own Religion (for I find the † Patriarch of the Jacobites spoken of, in the Emperour Heraclius his time) to whom they render obedience. The Patriarchal Church of which Sect, is in the * Monastery of Saphra, near to the City of Merdin in the North part of Mesopotamia: But the Patriarch himself, keepeth ordinary residence, in the City of Caramit, the ancient Metropolis of Mesopotamia, and which at this day, consisteth for the greatest part of Christians, for that Caramit is the same City, which

the Ancient Writers

called Amida, Sabellius, and others, have left observed, and Amida to have been anciently the Metropolis of Mesopotamia, I find in the Subscripti-
ons of the Ancient
Councils plainly recorded.

But till Eutichianisme so mightily prevailed in those parts, as to work in them a detestation of the Council of Chalcedon, and a departure withal, from their ancient obedience: They belonged till then,

Caramit, is Kara Amid, that is (in the Turkish Tongue) black Amidia, because it was walled with Black-stone.

I say, to the Jurisdiction of the Patriarch of *Antiochia*, as being * Provinces * Notitia of the Diocese of the Orient, which we provinciar. find in the † second General Counsel, to + Concil. be the Circuit and limitation of that Constanti- Patriarchs authority, which is the reason nop. i. prim. Con.2.

that the Patriarch of the *Jacobites*, keeping ever the name of *Ignatius*, intitleth himself Patriarch of *Antiocchia*: And that the

* Patriarch of *Jerusalem*, who is also, as * Miræ. Notit. I said, a *Jacobite*, acknowledgeth him episcop. Or- (as some record) for Superior: Having bis pag. 36.

therein (if it be so) but in some sort returned to the ancient obedience, wherein the Bishops of *Jerusalem* stood to the Patriarchs of *Antiocchia*, even till the time of the Council of *Chalcedon*: for then began *Jerusalem*, to be erected into a Patriarchship: And (as we read in the † actions of that Council) with the con- + Concil. sent and allowance of the Patriarch of Chalced. A- *Antiocchia*, the three Provinces of *Pale- & tion. 7.*
stina, which till then (*Ann. 451.*) belonged to *Antiocchia*, were withdrawn from it, and assigned to the Bishop of *Jerusalem* for his Patriarchal Jurisdiction.

Now as touching the Characters of their Religion.

1. They acknowledge but one Nature, 1.2. 314. Ja- and but one Will and one Operation, ex cob. à Vitri- Catechism. Jacobitar. ap. Th. à Jes. l. 7. pa. 1. aco Histor. ca. 15. in Christ (as there is but one Oriental. c. 76. Villa- person) and in token of that, they make mont. l. 2. the c. 22.

Properties of the

the sign of the Cross, with one finger only, which the other Christians of the East do with two.

~~1. Bucebing.
Hist. Eccles.
part. 2. pa. 331.
Saligniac. Itiner.
Tom. 8.
c. 1.~~

2. They sign their Children before Baptisme, many in the face, some in the arm, with the sign of the Cross, imprinted with a burning Iron.

~~X Th. à Jes. l. 7.
pa. I. c. 17.~~

3. They use Circumcision. *Saligniac.*

Itin. Tom. 8. cap. 1. even of both Sexes.

Vitriac. ut ibi.

~~4. Bucebing.
loc. citato.
Alphons.~~

4. They Confess their Sins to God only, not to the Priest, and as others record, but very seldom, so that many contr. Heres. Communicate without auricular Confession. *Leonam. Sidon. ap. Th. à Jes. l. 7.*
pa. I. c. 14.

~~à Castro. l. 4.
contr. Heres.
Tit. Confes-
sio Baungar.~~

5. They admit not of Purgatory, nor of Prayers for the Dead. *Th. à Jes. l. 7.*
pa. I. c. 23.

~~c. 9.~~

6. They Consecrate the Eucharist in Unleavened bread, *Salign. Itin. Hieros.*
Tom. 8. c. 1. They minister the Sacrament of the Eucharist in both kinds.

7. The Priests are Married.

8. They believe all the Souls of Just men to remain in the Earth till the day of Judgment, expecting Christs second Comming. *Ex Catechism. Jacobit.*

9. They affirm the Angels to consist of two substances, Fire and Light. *Ex Catechism. Jacobit.*

10. They honour *Dioscorus* and *Jacobus* *Syrus* as Saints, but yet condemn *Eutyches*, as

as an Heretick. Patriarch. Jacobit. ap. Th. a
Tef. l. 7. pa. 1. c. 14.

These are the Properties (that I find registered) of the *Jacobites* Religion, namely of them , that are properly so called , and still retain the ancient Opinions of *Jacobus Syrus*. But it seemeth, that their principal error , and which occasioned their first Schism and separation from the Church,namely, the Heresie of *Eutyches* , touching one Nature in Christ, is for the most part , long since abolished , for as *Vitriacus* hath long ago Vitriac. Hi- recorded, they denied to him (then the stor. Orient. Popes Legate in those parts , and de- c.76. manding the question) that they believed one onely Nature in Christ: And being further asked , Why then making the Cross, they signed themselves onely with one finger ? their Answer was, That they did it in acknowledgment of one Divine Nature, as also they did it in three several places , in acknowledgment of three persons in that one Nature. And beside, of late time, *Leonard* another Legate of Pope *Gregories* the 13. in those parts, hath recorded of the Patriarchs profession made to himself , that although they held indeed but one personate Nature to be in Christ, resulting of the union of two Natures not personated , yet they acknowledged those two Natures to be united in his person , without any mixtion or confusion

fusion, and that they themselves differ not in understanding, but onely in terms from the Latin Church. *Tb. à Jes. l. 7. pa. 1.c. 14.* And although (as it is storied by some Writers of these times) some there be among them that still retain that errour, yet certainly, that it is no general and received opinion among them, is most manifest, for we have extant the Confessions of the * Jacobites of Mesopotamia, and of those of † Egypt, and of

* Tom. 4.
Bibl. Vet. Patrum. p. 1050.
† Apud Barion. in fin.
Tō. 6. Annal.
* Zag. Zahode Religion.
& Morib. Äthiop. apud Damian. à Goes.

† Confess. Armenior. Num. 26, 27, 28, 29,

* Vid. Concil. Chalcedon.
Action. I. &
Theodore. de hæref. l. 4.
in Eutiche.

* Ethiopia, and of † Armenia, that is to say, all sorts of Jacobites, out of which it is evident, that that errour of Eutyches, is clearly renounced, as particularly acknowledging, that the Humane nature of Christ was taken of the Virgin, and of the same substance with ours, and remained, after the adunation with the Deity (without any mutation of properties) distinct from the Divine Nature:

* All which the Heresie of Eutyches denied.

C H A P. XXII.

*Of the Copti, or Christians of
Ægypt.*

THE Sect of Christians named *Copti*, are no other than the Christians of *Ægypt*: And, it is the name of their Nation, rather, then of their Religion (in respect whereof, they are meerly *Jacobites*) for as *Mafius* Maf.in Syror. hath observed, the *Ægyptians* in some peculiarity ancient Monuments are termed *Ægophti*, whom vulgarly we name *Copti*, or *Copti*, and so they also name themselves, as may be seen, in the Confessions of these *Ægyptians* recorded in *Baronius*. And certainly, that the *Ægyptians* themselves, name their Country *Chibth*, *Ortelius* after *Thever* hath recorded: as also it is observed by *Scaliger*, that in the *Talmud* it is called *תְּבִלָּה*. And, by *Drusius*, out of *R. David*, and *R. Shelomo*, that *Ægypt* is by them named *כְּחַפֵּי*, but not without some trajecture of letters *כְּחַפֵּי* for *תְּבִלָּה*. *R. David* in *pref. l.* *Radic.* *R. Shelom*, in *Exod. 13.*

Baron. in Legat. Eccl. Alex. ad sed. Apost. tom. 6. Annal. in fine Ortel. in thesaur. in Ægyp. Scal. ad Euse. Chron. ad an. 1734. Drus. de trib. sect. Jud. l. 2. c. 14. tit. de Philasteriis.

But

Copti their infection

But touching their Religion (to omit curiosities about the name) they differ not, as I said, from the *Jacobites*. In-somuch, that (as *Damascen* hath observed) the same Sectaries, that first were termed *Egyptii*, because among the *Egyptians*, that Heresie of one onely Nature in Christ, found the mightiest Patronage, were after of *Jacobus Syrus* above mentioned, named in *Syria*, *Jacobites*. And till this day *Severus*, *Dioscorus*, and *Jacobus*, the principal Parents and Patrons of that Sect, are by the *Egyptians* honoured in the memorials of their Liturgies. *Tb. à Jef.l.7.p.1.ca.5.*

*1. Boter. Rel.
p.3. l3. de
Christian
del Egitto.*

1. Using Circumcision: Yet I am not very certain whether for Religion, or (which I observed it before to have been) as an ancient Custom of that Nation, which Custom yet is reported, *Tb. à Jef. l.7. p.1. c.6. Boter. p. 3. l. 3. c. de Christ. de Egitto*, to be now abrogated among them, by the perswasion of the Bishops of *Romes* Legats in a Synod held at *Caire* about 30 years ago, *An. 1583.*

2. They confer the inferior Sacred Orders (under Priesthood) even to Infants presently after Baptism, altogether, their Parents promising for them, and performing in their steads (till they be 16 years old, or thereabout) what they promise in their behalfs, namely Chastity, and Fasting every Wednesday and Friday,

Friday, and in the four Lents of the year, *Tb. à Jes. l.7.p.1.c.5.* They repute not Baptism of any efficacy, except ministered by the Priest, and in the Church, in what necessity soever, *Tb. à Jes. l.7.p.1.c.5.*

3. Neither baptize their Children afore the fortieth day, though they should die without Baptism, *Tb. à Jes. ibid.*

4. Ministring the Sacrament of the Eucharist in both kinds. Thevet in
Cosm.de Le-
vant.c.48.

5. They minister the Sacrament of the Eucharist in leavened Bread.

6. Give the Sacrament of the Eucharist to Infants presently after their Baptism, *Ibid.*

7. To sick persons they neither minister extream unction nor the Eucharist, *Ibid.*

8. Although they acknowledge the Holy Ghost to proceed from the Father and the Son, yet in relating of the Nicene Creed, they leave out those words (and from the Son) as the Grecians do, *Ibid.*

9. They admit not of Purgatory, nor of prayer for the dead, *Tb. à Jes. l.7.p. 23.*

10. They contract Marriages even in the second degree of consanguinity, without any dispensation. *Tecla. Abissin. ap.Tb. à Jes.l.7.p.1.c.13.*

11. They observe not the Lords dayes,
P. nor

Copheti their infection

nor other Feasts, except in the Cities.
Tecla. Abissin. Ibid.

12. In celebrating of the Eucharist, they elevate not the Sacrament. *Tecla. Abissin. Ibid.*

13. Reject all the general Councils after that of *Ephesus*, expressly condemning the Council of *Chalcedon*. *Id. Ibid.*

14. Read the Gospel of *Nicodemus* in their Liturgies. *Prateol.de Heresib.in Copheti.*

15. Repute the Roman Church heretical, and avoid the communion and conversation of the Latines no less then of Jews. And although *Baron.in fin. Tom.6. Annal.* have registered an Ambassage from *Marcus* the Patriarch of *Alexandria*, to Pope *Clement* the 8. wherein he is said to have submitted and reconciled himself, and the Provinces of *Ægypt* to the Pope, yet the matter being after examined, was found to be but a trick of imposture, as *Th. à Jesu.l.7.p.1.c.6.* hath recorded.

Thom. à Jesu de Conv.gen. 17.par.1.c.5. 16. Maintaining the opinion of one Nature in Christ : yet in such sort, that

although in the general position touching one Nature in our Saviour, they follow *Eutyches*, yet in the special declaration, at this day they differ very much from him. For they acknowledg him to be truely, and perfectly both God and

3. Thom. à Jef.loc. citat. Boter.loc.cit. Man : And, that the divine and humane Natures, are become in him one Nature, not by any confusion or commixtion of them,

them, as *Eutyches* taught : but only by co-adunation. Wherein , although they Catholickly confess, that there is no mutation of properties in either Nature, being united in Christ , from what the divine and humane Natures severally obtain in several Persons : Yet , being not well able (as it seems) to distinguish between the Nature and the Person, they dare not say there be in Christ two Natures, for fear they should slip into *Nestorius* heresie of two Persons. Which heresie of one only Nature in our Saviour, beginning with *Eutyches*, although after dispersing it self into many branches , hath ever since the time of the Council of *Chalcedon*, by which Eutychianism was condemned, and for it , the Patriarch of *Alexandria** *Dioscorus* depos-
 sed, been nourished and maintained , as
 by other Christians of the East, so speci-
 ally by the Ægyptians. Insomuch, that
 not only sundry Patriarchs of *Alexandria*,
 and *Antiochia*, (but specially of *Alexan-*
dria) together with many other Bishops
 of the East parts, their Suffragans, and
 adherents, are recorded to have maintain-
 ed and advanced, that heresie of *Eutyches*,
 but we find moreover, many Synods of
 those parts, registered or remembred in
Evagrius, *Leontius*, *Nicephorus*, and the
 6,22,30,33,&c. Leont. de Sect. Action.3.5. Niceph. l.16.c.2,4,
 & 5. & l.18.c.45. & sequent.

* Concil.
Chalced.
Action.3.

* Synod.97, Book called * Συνοδικόν, brought to light
 101, 103, 108,
 109, &c.
 * Ad fin. Con-
 cil. Chalce-
 don. Tom. 2.
 Concil. Binii.

brought to light by *Pappus*, &c. wherein (in the behalf of that heresie) the Decrees of the Council of *Chalcedon* were condemned. In which Council, although we read of the greatest Confluence of Bishops, that ever met about the establishment of any Point in Christian Religion, (and yet beside the 630 Bishops present in that Council, there are extant in the * Book of Councils, the Suffrages of about 30 Provincial Synods, that by their Epistles to the Emperour *Leo*, confirmed it, together with all the Bishops of the West, by whom it was likewise received) yet notwithstanding all this, that heresie so prevailed in the East parts, and specially in *Egypt*, whereof we now entreat, that from that time to this, it was never cleared of it. But as there was never heresie that so grievously wounded the Church of God, as that of *Eutyches*, (except perhaps Arrianism) so was no part of the Church so deeply and deadly wounded by it, as that of *Egypt*. So that, even at this day, although the wound be in some sort healed, yet the wem or scar still remaineth. For it is not many years, since by certain Jesuits, Agents for the Bishop of *Rome*, some conferences were had with the Patriarch of *Alexandria* and his Synod, wherein, although they confessed (if true relation be made of that con-

Boter. rel. p. 3.
 1.3. de Chris-
 tian. de Egit-
 to.

conference) that Christ is true God and true Man : yet did they purposely refrain from mentioning two Natures in Christ, lest they should by little and little slip into the heresie of two Persons.

Now as touching their Ecclesiastical Government , they are subject to the Patriarch of *Alexandria**, whose Patriarchal Seat is at this present translated (and so long hath been) to the City of *Caire*, in * either of which Cities, (*Caire* and *Alexandria*) there remain at this day, but three Christian Temples a piece. Whereas *Burchardus* recordeth of his time, (about 320 years ago) that in one of them (*Caire*) there were above 40. *Burch. descr. ter. sanct. par. 2. c. 3.* But yet, to the jurisdiction of this Patriarch belong, not only the native Christians of *Egypt*, who are but very few, considering the exceeding populousnes of that Nation, (for they are esteemed , as I said before, not to pass 50000) which in *Burchardus* his time, are by him recorded to have been above 300000. *id. p. 2. c. 3.* together with the small remainder of Christians, that are found about the Bay of *Arabia*, and in Mount *Sinai* Eastward, or in *Africk* as far as the greater *Syrtis* Westward : but the Christians likewise of *Aethiope* acknowledge obedience to him. For although *Alvarez* in his story of *Aethiopia* have related . (as he doth also

* Chitr. de Legatio ALEXAN. ap. Baron. Tom. 6. in fine.

Alvar. hist. Aethio. c. 137.

Patriarch of Jerusalem

some other matters touching the ancient-
er condition of the Church, too grossly
and boldly) that the Christians of *Nubia*,
till their defection from Christianity,
were of the Popes dependance and juris-
diction, and received their Bishops by his
consecration , (and say nothing of the
Patriarch of *Alexandria*) yet certainly,
that they were not so, is manifest, for
besides that *Saligniacus* (himself the Popes
Protonotary , and whose travel had
taught him some knowledge of the East
parts, directly denieth the *Nubians* pro-
fessing of obedience to the Bishop of
Rome, observing, that they were govern-
ed by a Prelate of their own, whom they
termed the Priest of the Law. *Itiner.*
Tom. 8. c. 2. Beside that direct testimony
of his, I say, there be other Evidences.
First, Because there cannot be produced
any instance , out of any Ecclesiastical
History, either ancient or modern (as I
am certainly perswaded) to that effect.
Secondly, Because the Fathers of the

* Nic.Corcil.Nicene Council, as we find in * *Gelasius Cizicenus*, are known to have assignd
Ethiopia, whereof *Nubia* is a part , to
the Patriarch of *Alexandria* his Jurisdiction.
Thirdly, Because the Patriarchship
of *Alexandria* , lyeth directly between
Nubia and *Rome*, as being immediately at
the back of *Egypt*. Fourthly, Because
the *Nubians* were in Religion Jacobites,
as

as a Roman Cardinal *Vitriacus Brocardus*, and others have recorded, and as their baptizing with fire remembred by *Burchardus* and *Saligniacus* did manifestly import, *Burch. descr. terr. sanct. pag. 2, 3. §. 7.* *Saligniac. itin. tom. 8. c. 2.* of which seat the Patriarch of *Alexandria* is known to be: which, had the Pope the assignment or confirmation of their Prelates, it is utterly unlike they should have been. Fifthly, Because in time of their necessity, being left destitute of Bishops and Ministers, if they had pertained to the Bishop of *Rome* his jurisdiction, they would rather have had recourse to him, for repair of the decayed and ruinous state of their Church, who both plentifully could, and no doubt readily would have relieved them, rather, then suffered them to depart as they have done, from the Christian Faith. To him, I say, they would rather have resorted for supply, then to the King of *Habaffia** (as they did) being of another Patriarchal jurisdiction. Certain therefore it seemeth, that *Nubia* while it was Christian, belonged not to *Rome* but to *Alexandria*: by whom, if the Nubians in their distresses were not relieved, no man can wonder, that knoweth the great want and misery of the Church of *Ægypt.*

Vitriac. hist.
Orient. c. 76.
Brocard. de-
script. terræ
*sanc*t*.*

* *Alvar. loco*
prox. citato.

C H A P. XXIII.

Of the Habassines.

Strab.l.2.&
l.17.

Plin.l.5.c.8.
Solin.Poly-
hist.c.34.

NO W touching the Habassines, or midland *Aethiopians*, whether they have obtained that name, by reason of their habitations (in houses) which the *Egyptians* called *Avases*, as *Strabo* hath observed, (for the ancient Books have *ἀνάστης*, not *εὐάναστης*) in difference from them, which dwelling nearer the Bay of *Arabia*, were called *Trogloditæ* (*ἀντὶ τῶν τρογλῶν*) because they dwelled in Caves, not in Houses, as *Pliny* and others have recorded: whether I say, for that reason they have obtained the name of *Abassins*, or no, let more curious men enquire. But, as touching their Religion, they are in manner meer Jacobites: and their King (whom by error we call *Prestre John*) is sundry times in Histories termed the Prince of Jacobites. * And their leaving out of their memorials (in * their Liturgy) the Council of *Chalcedon*, by which the heresie maintained after by *Jacobus Syrus* was condemned,

* Liturg.E-
thioptoma.6.
Bibl.vet. Pat.
pag.59. &c 65.

demned, whereas the Councils of *Nice*, of *Constantinople*, and of *Ephesus* are remembred, doth import so much. And in very deed, considering the dependance, that the Church of *Habassia*, hath of the Patriarch of *Alexandria*, it is almost impossible but they should be so; for as *Zaga Zabo* an Habassine Bishop hath left<sup>Zag. Zabo. de Relig. & mo-
rib. Äthiop. ap. Damian. à Goeſ.</sup> recorded, although they have a Patriarch of their own, whom they call in their own language *Abuna*, (our Father) and he chosen by the Habassine Monks of S. *Antonies* order, remaining in *Jerusalem*, yet are they limited to choose one of the jurisdiction of *Alexandria*, and a* Monk of S. *Antony* he must be. And beside that,

the confirmation, and consecration of him, belongeth to the Patriarch of *Alexandria*, and by him he is sent with Ecclesiastical charge into *Habassia*. And (to be short) their prayer, in their * pre-

^{* Liturg. Äthiop. tom. 6. Biblioth. Vet. Patrum. p. 62.}

You may observe, which I in my reading have done, that all the Patriarchs and other Bishops of the East, are Monks of the Orders either of S. *Basil*, or S. *Anthony*, for the Patriarchs of Constantinople, of Antiochia, and of Armenia, are Monks of S. *Basils* Order: the Patriarchs of Alexandria,

depend.

Properties of the

dependance and subjection to that Sea, Which suprem Eccllesiastical Power touching *Aethiopia*, to have belonged very anciently to the Patriarch of *Alexandria*, may appear by the

dria, of *Aethiopia*, of the Jacobites, and of the Maronites, are of S. Anthonies, and the Patriarch of the Nestorians either of both.

Concil. Nic.
l.3. can. 36.

Arabick Book of the Nicene Council, translated by *Pisanus*, where that Authority is found assigned, to the Patriarch of *Alexandria*, touching that *Abuna* of *Aethiopia*, (by the name of Catholick) and withal, to that Catholick or chief Bishop of *Aethiopia*, the seventh place in the Sessions of general Councils, namely, next after the Bishop of *Selencia*, (whose Seat was next the Patriarchs of *Jerusalem*) by the Decree of the same Nicene Fathers was allotted.

But if you desire a register of some special Points of their Religion,

1. They circumcise their Children the eighth day, after the manner of the Jews: Even females also as well as males, wherein they differ from the Jews.

2. They reverence the Sabbath (Saturday) keeping it solemn equally with the Lords day.

3. They eat not of those Beasts, which in the Old Law are censured for unclean.

4: They

X
1,2,3,4,5,6,
9,10,11. Zag.
Zab. de relig.
& mor. *Aeth.*
ap. Damian.

4. They Consecrate the Sacrement of the Eucharist in Unleavened Bread : con. trary to the Custome of all the East , the Armenians excepted . Nevertheless *Tecla* an *Habassine* Monk and Priest , saith , that they Celebrate ordinarily in Leavened Bread , but on the day of the Institution of the Lords Supper (the Thursday before Easter) they do it in Bread Unleavened over all *Habaffia* , an. *Th.* à *Jes.* l.7. p. I . c. 13.

5. And Communicate in both kinds , which they receive standing . And all of them , as well of the Laity as Clergy , at leastwise every week , the Priest ministring the Bread , and the Deacon the Wine with a spoon . *Tecla. Abissin. Joel.* *Zag. Zab. de rel.* But yet onely in the Temple , It being not lawful for any (not the King or Patriarch) elsewhere to Communicate . After the Receiving whereof it is not lawful for them to spit that day till the setting of the Sun . *Zag. Zab. ibid.*

7. And that even to their young Infants , presently after they are Baptized :

* which in their Males is 40 daies after their birth , and in Females 80 . (except in peril of death , for then they are presently Baptized . *Tecla. Abissin. ibid.*) till which time be compleat , their Women also enter not into the Temple . *Zag. Zab. ibid.*

8. They

Tecla Abyss.
ap. Th. à Jes.

**Tecla. Abissin. ap. Tho. à Jes. de conv. vers. gent. l.7. pa. I. c. 13.*

Properties of the

8. They profess but one Nature and one Will in Christ , yet without any mixtion or confusion of the Divine and Humane substances. *Tecla. ap. Th. à jesuit. l.7. pa.1. c.13.*

9. Believe the Reasonable Souls of men to be traduced from Parents by seminal propagation. *Zag. Zab. de relig. Æthiop. infine. Th. à jes. l.7. p. 1.c.8.*

10. Believe the Souls of their Infants, departing afore Baptism, to be saved, because they are sprung from faithful Parents , and namely the vertue of the Eucharist , received by the Mother after Conception to sanctifie the Child in her womb. *Zag. Zab. ibid. Th. à jes. l.7. p. 1. c.8. Alvar. hist. Æthiop. c.22.*

11. They presently upon Commission of sin resort to the Confessour , and at every Confession (though it were every day) receive the Sacrament of the Eucharist. *Zaga Zabo ibid.*

12. They have only Painted , not Massie Images in their Churches. *Tecla. ubi supra.*

13. They accept onely the three first general Councells, rejecting that of *Chalcedon* , for determining two Natures to be in Christ , and for condemning *Dioscorus* the Patriarch of *Alexandria*. *Tecla. Abis. ibid.*

14. Elevate not the Sacrament in Celebrating of the Eucharist , but keep it covered : neither reserve it after the Communion.

15. To excommunicate obstinate sinners is peculiar to their Patriarch, which yet is not usual among them except in case of Murther. *Zag. Zab. ib.* Alva. eod. loco.

16. Their Priests and other inferiour Ecclesiastical Ministers (as also Monks) live by their labour , having no Tithes for their maintenance, nor being suffered to crave Alms. *Zag. Zab. loc. citato.*

17. But the Conterrинг of Bishopricks, and other Ecclesiastical benefices (except the Patriarchship) belongeth onely to the King. *Zag. Zab. ibid.*

18. Use neither Confirmation, nor extreme Unction. Zag.Zab.lo-
co citato.

19. Admit the first Marriage in their Bishops and Priests , but not the second, except their Patriarch dispense. Alva.li.citat.
c.5.

20. Eat flesh every Friday (as on other days) betwixt Easter and Whitsunday : as on every Saturday also through the whole year, except in Lent. Alva. c. 13.
Zag. Zabo,
ubi supra.

21. Baptize themselves every year on the day of the Epiphany , in Lakes or Ponds.

Concerning which first and last points , namely, of their Circumcision , and annual Baptisms , I have somewhat to observe : namely, first, touching their Circumcision,

Circumcision a National

cumcision, that they observe it, not so much perhaps of Religion, as of an ancient Cultome of their Nation. For although their Circumcising on the eighth day, seemeth to imply that they received it from the Jews, yet, their Circumcising of both Sects, as certainly argueth, that they did not so. And, if the Habassines be of the race of the ancient Aethiopians, the doubt may be the less: because Herodotus and others have recorded it, for an ancient Ceremony of that Nation.

Herod. l.2.
par. à Med.

Stephan.
Byzant.
περὶ πόλιν.
in dictione
**Acaelwos.*

[†]Liturg. A-
thiop. in Tom.
6. Biblioth.
Vet. Pat. p. 59.

* Zag. Zabo
de Morib. A-
thiop. apud
Damian.

Or, if they be not of the Aethiopian race, but of the progeny of the Arabians, as by Uranius in Stephanus Byzantius, it should appear, recording them for a Nation of the Arabians, near to the ^{*}Sabaeans: even in this case also, the occasion and original of Circumcision among the Abassines will be discerned well enough: namely, because it is specially storied, to have been a very ancient Ceremony among the Arabians: among whom it might have beginning, by reason of the descent of many of

^{*} Which seemeth to be true, both because in the [†]Aethiopian Liturgy, they term their own Kingdom the Kingdom of Sheba, and also, because the K. of Habassia, ^{*} deduce lineally their descent, from the Queen of Sheba that came to see Solomon: which Sheba, is to the skilful, certainly known

known to be in Arabia: and either the same, that we call Arabia felix, or some part of it. And certainly it is observed by Learned men, that Arabia felix, in the Eastern Tongue, is named נָבָת, as Arabia deserta קָרְבָּה, and Arabia Pe- træ, or סָעֵל, נָבָת, or שָׁבָת, of the Arabians, from Ismael, and from the other Sons of Abraham, by Keturah, planted in Arabia, of which Sheba is by Gen. 25.3. name recorded for one. But yet, if the Habassines observe Circumcision, not, as an Shindler. in ancient National Cu- Dictionar. stome, but in any sort Pentaglot. in for Religion sake, then יְהָבָת, it may be excused in such manner, as * one * Za. à Zaho. of their own Bishops hath professed, ubi supra. namely, that it is done onely in remembrance, and love, and imitation of our Saviour, because he was Circumcised, and not for any other opinion of holiness at all.

And secondly, touching their annual Baptizings in the Feast of the Epiphany, which they (with many ancients of the Church) suppose to be the day of our Saviours Baptism, it is declared by the + Ethiopian Bishop above mentioned, to be practiced among them, not as any Sacrament, or any conceit of sanctification to be obtained by it, but only as a memorial of Christs Baptism, because as on that day he was Baptized in Jordan. Even as the

* Moscovites

f De Reli-
gion. Æthiop.
long. ant.
med.

* Possevin, de * *Moscovites* also do the like on the same
Reb. Moscov. day, in Rivers, and for the same reason,
pag. 6.

which appeareth the more evidently to
be so, because this yearly Baptizing is
no ancient Ceremony of the *Habassines*,
but a fashion of late taken up among
them, as *Alvarez*, that lived long in
those parts, hath related, as being,
namely the institution of † his Grand-
father, that then reigned in *Habassia*, being
about 100 years ago.

† Alvarez.
hist. Æthiop.
c. 95.

C H A P.

C H A P. XXIV.

Of the Armenians.

THe Armenians, for traffick to which they are exceedingly addicted, are to be found in multitudes, in most Cities of great trade, specially in those of the Turkish Empire, obtaining more favour and priviledge among the Turks and other Mahumetans,

* by a Patent granted that Nation under Mahumets own hand, then any other Sect of Christians. Insomuch that no Nation seemeth more given to Merchandize, nor is for that cause more dispersed abroad, then the Armenians, except the Jews. But yet the native Regions of the Armenians, and where they are still found in the greatest multitude, and their Religion is most supported, are *Armenia* the greater (named since the Turks first possession of it *Turcomania*) beyond *Euphrates*, and *Armenia* the less on this side *Euphrates*, and *Cilicia*, now termed *Carmania*.

Now the Armenians touching their Ecclesiastical Government, were anciently of the Jurisdiction of the Patriarch of *Constantinople*, as being * Provinces of Orient.

* Vid. Postel: lib. de 12. Linguis. Tit. de Lingua Armenica.

Q

* Notitia provinciarum the

Concil. Chal-
ced. Can. 28.

Photii. Epist.
encycla apud
Baron. Tom.
10. Annal:
Anno 86.

the Diocese called *Pontica*, which together with the Provinces of the Diocese *Asiana*, and of *Thrace*, (three of the thirteen Dioceses, into which the whole Empire was divided) were by the Council of *Chalcedon*, assigned, or else confirmed, to the Patriarch of *Constantinople*, for his jurisdiction. But at this day, and very long since, even before *Photius* his time, (as is evident by his circular Epistle) the Armenians are departed, both from the Government of that Patriarch, and from the communion of the Grecians, (whom at this present, they have in more detestation than any other Sect of Christians) and that principally, for the very same occasion, for which the Jacobites of *Syria* withdrew their obedience from the Patriarch of *Antiochia*, namely, the heresie of one only Nature in Christ. And ever since that departure, they acknowledge obedience, without any further or higher dependance, to two Patriarchs of their own : whom they term Catholicks. Namely, one of the greater *Armenia*, the Families under whose jurisdiction exceed the number of 150000, beside very many Monasteries : *Leonard. Sidon. episc. ap. Th. à Jes. l. 7. p. 1. c. 19.* who at this present * keepeth residence, in the Monastery of *Ecmeazin*, by the City, &c. *Leonard. Sidon. episc. ap. Tho. à Jes. loc. citato.* by the City of *Ervan in Persia*, being translated thither

* Miræ Notit. Episcop. O. b. pag. 36. Boter. Relati- on. p. 3. l. 2. c. de Dioscori- an.

thither by occasion of the late wars betwixt the Persians and the Turks: but his ancient Seat was *Sebastia*, the Metropolis of *Armenia* the greater: and the other Patriarch of *Armenia* the less, the Families of whose jurisdiction are esteemed about 20000. *Leonard. Sidon. ubi supra.* who anciently kept at * *Melitene*, the Metropolis of that Province, but now is resident in the City of *Sis*, not far from *Tarsus* in *Cilicia*, the middle limit or *Interstitium*, of those two Patriarchs jurisdictions, being the River *Euphrates*.

* Concil.
Chalced. A-
&ton. i. in
subscripti-
on.b.

Such at this present is the state of the Armenian Church, and the jurisdiction of their Patriarchs. But it should seem, by that I find recorded, by *Otho Phrysiensis*, upon the report of the Legats of *Armenia*, sent from the Catholick, to the Bishop of *Rome* in his time, that the jurisdiction of the Catholick of *Armenia*, was then far larger, as namely, that he had above a thousand Bishops under his obedience: Except *Otho* perhaps mistook, as I verily believe he did, obedience for communion: for as touching the communion, which the Armenians maintained with other Jacobites, it extended indeed very far: But the jurisdiction of *Armenia*, for ought I can find in any record of antiquity, contained only four Provinces, namely, the two *Armeniae*

*Otho. Phry-
sing. l.7.c.32.*

Properties of the

before mentioned, the greater and less, and the two Provinces of *Cilicia*. In which small circuit, that such a multitude of Bishops should be found, is utterly uncredible, especially because we find Registers extant, both of the Bishops of the two *Armeniae*, in the * Novel of *Leosophus* the Emperour, touching the precedence of Metropolitans: and likewise of the Bishops of *Cilicia*, in * *Gulielmus Tyrius*: and all of them put together, exceed not the number of thirty. And although I find that * *Justinian* divided the two *Armeniae* into four Provinces, (which yet to have been after reduced again into two, the Novel of *Leo* even now mentioned assureth us) yet were not for that cause, the number of Bishops encreased any whit the more.

Now, touching the Properties of their Religion.

1. Niceph hist. Ecclesiastic. l.18.c.53.

1. They are charged with the opinion of one Nature in Christ: yet not as *Eutyches* imagined it one, namely, by a permixtion and confusion of the divine and humane Natures, but yet by such a conjunction and coalition of them, that they both together, make but one compounded Nature in our Saviour, as the body and soul, but one compound Nature in man. But nevertheless, it seemeth by the confession of the Armenians, which we have extant touching the Trinity, sent

sent by the Mandate of the Catholick of Armenia, to the Patriarch of Constantino-
ple, not fifty years ago, that at this present, they have utterly renounced that phantasie.

2. They believe the Holy Ghost pro-
ceedeth only from the Father.

3. They celebrate the Sacrament of the Eucharist with unleavened Bread (as the Romans do.)

4. They deny the true Body of Christ to be really in the Sacrament of the Eucharist, under the Species of Bread and Wine. *Guid. sum. de heresib.* They mingle not Water with Wine in' the Eucharist: An ancient opinion and property of theirs, for I find it * recorded of them, (and condemned) in the sixth general Council. But they retain it notwithstanding still.

5. They receive Infants presently after Baptism to the communion of the Eucharist, affirming, that Baptism cannot be conferred without the Eucharist. *Guid. sum. de heresib.*

6. They deny the vertue of conferring Grace, to belong to the Sacraments. *Guido loc. alleg.* They reject Purgatory, and pray for the dead. *Th. à Jes. l. 7. p. 1. c. 17.*

7. They believe that the souls of holy men

7. Bellon. Observ. l. 3. c. 12. Postel. in Lingua Tzerviana.

Properties of the

men obtain not blessedness till the universal Judgment. *Tb. à Jes. l. 7. p. 1. c. 17.* They admit married Priests, and as *Burchardus* hath recorded. *descr. terr. sanct. p. 2. c. 2. §. 9.* admit none to be secular Priests, except they be married. They re-baptize those that come to their communion from the Latine Church. *Guid. Sum. de hæresib.* but exclude their second Marriage.

8. Boem. loc.
citat.

9. Nichol. Pe-
regr. Orient.
l. 4. c. 19.

Boter. Rel. p.
3. l. 2. c. Dioc-
corian.

10. Vitriac.
hist. Orient. c.

79.
11. Vitriac.
loc. citato.

12. Boter. lo-
co citato.

8. They abstain from eating unclean Beasts.

9. They eat flesh on Frydays between Easter and Ascension day.

10. They fast in Lent most strictly, without Eggs, Milk-meats, Flesh, Oyl, Wine, &c. only with Fruits, Herbs, Roots, and Pulse.

11. They celebrate not Christmas day when other Christians do (*Decemb. 25.*) but fast on it: And instead of it, celebrate the Feast of our Saviours Baptism, namely, on the day of the Epiphany.

12. They solemnize the Feast of the Annunciation, the sixth day of *April.* The Purification, the fourteenth of *February*, &c.

C H A P. XXV.

Of the Maronites.

TH E Maronites, who were so named, not of an Heretick called *Maron*, as many falsly write, *Prateol. de sc̄t. Heretic. in verb. Maronite.* But of a holy man of that name, for we find mentioned in the Book of Councils the Monastery of S. *Maron.* *Concil. Constantinop. sub. Men. act. 5.* the Monks only whereof at first were termed Maronites : They are found in small numbers, in *Aleppo, Damasus, Tripoly of Syria, and in Cyprus:* But their main Habitation, is in the Mountain *Libanus.* Which although it contain in circuit about * 700 miles, and is possessed only * Possevin. in a manner by the Maronites, who for Appar. Sacr. that priviledge, namely, to keep themselves free from the mixture of Mahume-

tans, pay the Turk *

* Namely, for large tribute : yet of every one above 12 all Sects of Christians, they are the least, * Boter. Re- years old, 17 Sul- as being esteemed not lat. p. 3. l. 2. c. tanines by the to pass in all * 12000 de Maronit. year, (the Sul- houses, (all in scatter- Possevin. loco tanine weigheth a dram ing citato.

Maronites, their Habitation

ing Villages) beside a few Monasteries , by reason of the indisposition of *Libanus* in most places, for frequent habitation. For beside the craggedness or steepnes of that Mountain, which maketh many parts of it

dram of gold, about 7 s. 6 d. of our money) and for every space of ground 16 spans square, one Sultaine yearly, as is recorded by Posse-vine.

Brocard. in
Descr. Terr.
sanctæ.

Tac.hift.l.ult.
* Vtric.hift.
Orient. c.48.

Postel.de-
script. Syriæ.
P.53.

Gerun. l.1.
Paralipom.
Hilpan.ca.de
terra Rossii.
Fest.in Dicci-
on.Album.

ridges of it , (which by *Brocardus* his relation are so eminent, that they may be discerned forty leagues off) are also covered in a manner continually with

snow, which it retaineth, as *Tacitus* with others , hath left recorded, notwithstanding the heat of that Climate, even in the nearest approach of the Sun. And

is scarcely , as hath been observed by *Postel*, in one Summer of thirty to be found clear of it : for which very cause and no other, that Mountain seemeth to have gotten the name of *Lebanon*. For בָנָה in the ancient language of those parts (the Phœnician or Hebrew Tongue) signifieth *white* , and *Whiteness* :

Even as, for the like whiteness of snow, *Gerudensis* hath remembred *Canus* (the highest part of the Pyrene Hills) to have obtained that name. And as *Festus* supposeth the *Alpes*, for the same cause to have gained theirs , that in the *Sabine dialect*

dialect being termed (saith he) *Alpum*, which the Romans in theirs named *Album*. For so touching the original of the name *Libanus*, had I much rather think, then be led by the phantasie of *Isidorus* and some * others, namely, that Isido. Origin. *Libanus*, should purchase that name of l. 14. c. 8. frankincense, which the Grecians call ^{*Stuk. in Con-} *αικανός*, and the Jews ^{ad Arian. Pe-} *לְבָנָה*. For, if it ^{riplum. Mar.} be not true, which yet *Theophrastus* and ^{Erythræ. p.} *Pliny* write, that frankincense is gotten ^{47. Adricom.} only in *Arabia fœlix*, (according with ^{Theatr. terr.} that of *Virgil*, *Solus est Thurea virga Sabæis*) ^{sant. in Neph-} by reason of which property of place, to ^{talim.} Numb. 63. burn incense is termed in *Tertullian*, *Theophrast.* *Aliiquid Arabia incendere*: if that I say be ^{hifst. Plantar.} not true, for indeed, I find in *Dioscorides*, ^{l. 9. c. 5.} Plin. l. 12. c. record of frankincense gotten in *India*, ^{14. Virg. Ge.} and in *Pedro Cieza* of the like in some part ^{org l. 2.} of *America*, yet is there no mention or ^{Tertul. de} remembrance in any History of Nature, ^{coran. Milit.} or other, as I take it, that frankincense ^{circa Med.} was ever gotten in the Hill of *Liba*. ^{Dioscorid. de Medic. mater.} *nus.* l. 1. c. 7.

The Patriarch of the Maronites (to come nearer to our purpose) who is noted to be a Monk of S. *Antony*, and to have under his jurisdiction * eight or nine * Possevin. Bishops, keepeth residence for the most Appar. sacr. part in *Libanus*, in a Monastery of S. ^{in Maronit.} *Anthony*, and now and then in *Tripoly*: ^{* Boter. Rel.} And is * one of them, that challenge the ^{p. 3. l. 2. c. de} title of the Patriarch of *Antiochia*, keeping ^{Maroniti.} Possevin. loc. ever citato.

ever the name of *Peter* as the Patriarch of the Jacobites, the other challenger of the same dignity, doth of *Ignatius*. But touching Religion, the Patriarch of the Maronites professeth obedience at this present, to the Bishop of *Rome*, yet but lately, in *Clement* the eighth his time:

* Possev. loc.
citato.
Bore. loc.cita.
Mirz. Notit.
Episcop. Or-
bis. p.34.
Tho. à Jes. de
Conv. Gent.
l.3.c.3.

And both he, and all the * Maronites, are become of the Roman Religion, (being the only Nation of the East, except the Indians, lately brought also to the Roman Communion, that acknowledgeth that obedience) and have * a Seminary in *Rome* of *Gregory* the thirteenth his foundation, for the trayning up of the youth of their Nation in that Religion. But before that alteration, these were the Characters of their Religion:

1. That the Holy Ghost proceedeth only from the Father. *Th. à jes. l.7. p.2.c.6.*

2. That the souls of men were all created together from the beginning. *Id. loc. citato.*

3. Not to baptize male Children together. *Interrog. Patriarch. Maronit. ap. Th. à jes. l.7. p.2.c.5.*

4. That Hereticks returning to the Church are to be re-baptized. *Th. à jes. l.7. p.1.c.6.*

5. That the Child is made unclean by the touch of the Mother till she be purified, which after a male child is forty dayes,

dayes, and eighty after a female, for which reason they baptize not their Infants afore those terms. *Th. à Jes. loc. citato.*

6. That they celebrated the Sacrament of the Eucharist in both kinds. *Possevin. Appar. sac. in Maronite. Patriarch. Maronit. Interrog. 3. ap. Tho. à Jes. lib. 7. pag. 2. cap. 5.*

7. And in leavened Bread. *Th. à Jes. l. 7. p. c. 6.*

8. Distributing to all the Communicants each one a piece of the same Bread, (which they consecrate in great masses) together with these words of the Gospel, *He blessed and brake and gave to his Disciples, saying, take, eat, &c. Mat. 26. 26. Id. Patriarch. Interro. 3. ap. Th. à Jes. loc. citat.*

9. To distribute the Sacrament of the Eucharist to Children before the use of reason, and first presently after Baptism. *Th. à Jes. l. 7. p. 2. c. 5. ff. 9. & cap. 6.*

10. Not to reserve the Sacrament of the Eucharist. *Patriarch. Maron. ubi supra.*

11. Nor to carry it to any sick person in danger of death. *Th. à Jes. lib. 7. pag. cap. 5.*

12. To omit Confirmation by the Bishop. *Patriarch. Maron. Int. 2. ubi supra.*

13. To

The present and ancient Religion

13. To exclude the fourth Matrimony, in every person as utterly unlawful. *Id. Ibid. Interrog. 5.*

14. That Marriage is not inferiour to single life. *Th. à Jef. lib. 7. pag. 2. cap. 6.*

15. Utterly to dissolve Matrimony in case of adultery, and marry another. *Patriarch. Maronit. Interrog. 5. ubi supra.*

~~X~~ 16. That the Father may dissolve the Matrimony of his Son or Daughter, if he mislike it. *Th. à Jef. lib. 7. pag. 2. cap. 6.*

17. Not to ordain young men Priests or Deacons, except they were married. *Patriarch. Maronit. Interrog. 6. ubi supra. Possevin. in Appar. sacr. in Maronite. But yet to restrain their second Marriage. Th. à Jef. Ibid.*

18. To create Children five or six years old sub-Deacons. *Patriarch. Maronit. Interrog. 5. ubi supra.*

19. That no man entreth the Kingdome of Heaven before the general Judgement. *Th. à Jef. lib. 7. pag. 2. cap. 6.*

20. Not to fast on the Lords day, nor on the Sabbath. *Th. à Jef. loc. citat.*

21. In the dayes of fasting, not to celebrate Mass in the Evening. *Patriarch. Maronit. ap. Th. à Jef. lib. 7. pag. 2. cap. 5.*

22. Not

22. Not to eat of any thing strangled,
or of still blood. *Id. lib. 7. pag. 2.
cap. 6.*

23. To exclude Women during their
monethly Issues, both from the Eucha-
rist, and from the Church. *Patriarch.*

Maronit. Inter. 8. ubi supra.

24. Their main Error was , the Vitriac. hi-
heresie of the Monothelites , touching flor.Orient.
one onely will and action in Christ. c.78.
Which error although they renounced Tyrius de
about forty years ago , and reconciled Bello sacro.
themselves then, to the Roman Church, Saligniac. Iti-
at what time those parts of Palestine and ner.Tom.3.
*Syria were in the Christians hands, as * * Vitriac.&*
Jacobus à Vitriaco, and Gulielmus Tyrinus, Tit. locis jam
the one Bishop of Acon, and the other of citatis.

Tyre, have recorded: yet shortly after,
when those parts were by *Saladin*, the
King of *Egypt* and *Syria* , recovered
from the Christians , those Maronites
relapsed, and forsook again the Roman
Communion, till the late times of Pope
Gregory the Thirteenth, and *Clement the*
Eighth, with whom they again renewed
it.

And, this heresie of the Monothelites,
springing out of that bitter root of the
Jacobites, touching one only Nature in
Christ , was the last of that long and
wicked train of heresies, which upon the
contempt of the Council of Chalcedon,
exceedingly wasted and ruined the East
Church,

The beginning and spreading

Church, for after that the detestation of *Nestorius* heresie, touching two Persons in our Saviour, (condemned in the third general Council) had so immoderately distempered the phantasies of *Eutyches* in *Constantinople*, and of the Patriarch of *Alexandria*, *Dioscorus*, with other their adherents, that they thought not themselves safe enough from the heresie of two Persons, till they were fallen into the other and opposite extremity of one Nature in Christ, the divine and humane Natures in Christ (in their conceits) by permixtion and confusion of substances, and of properties growing into one, upon their adunation: and withal, that the humane Nature of Christ was not consubstantial to ours, but of another kind, and condition, which phantasies the fourth general Council condemned: After, I say, this heresie of *Eutyches* and *Dioscorus*, had grown to that head in *Ægypt* and *Syria*, that like to a violent and furious stream, whose course would not be stayed, it bare down before it all oppositions, and among the rest, that great and reverend Council of *Chalcedon*, that had condemned it, and was condemned by it, it gave occasion for an infinite train of heresies to follow at the breach, which it had made.

For first (to omit infinite extravagant branches, that sprang from it, and infinitely

nitely deformed the Church , renting Vid.Niceph.
with many schisms the unity, and with Hist.Eccles.
as many heresies wounding the faith of it) l.18.c.45.&
it drew after it, the heresie of the passi- fequent.
bleness of the Deity, because the Deity Leont.de
of Christ, was become (in their conceits) Sectis Action.
5.&c.

the same Nature with the humanity, that
was passible. Secondly, (the absurdity
of that being discerned) it occasioned
another extreamly opposite, namely , of
the impassibility of the humanity of our
Saviour, (but on the same ground) be-
cause namely, it was become one Nature
with the Deity, which now we know to
be impassible. Thirdly, when the fond-
ness of both were discovered, it bred a
new device, touching one Nature in our
Saviour (as the wit of Hereticks will
better serve them, to devise a thousand
shifts to delude the truth, then their pride
will suffer them once to yield and acknow-
ledge it) It bred, I say, a new device,
namely, to be one, not by permixtion or
confusion of substances, as *Eutyches* first
taught , but only by composition , the
Deity and Humanity , by coalition be-
coming one Nature in Christ, as the body
and soul grow into one Nature in Man.
And fourthly, when this phantasie began
also somewhat to abate , and relent in
many: yet still a fraction as it were, or
rather a consequent of it was retained,
(for indeed it implieth by necessary con-
sequence

The pestilent train of

sequence the unity of Nature) namely, that there was but one will, and one action of both Natures, in the Person of our Saviour. And God knows, what a train and succession of heresies might have followed these, if that Lord, whom they had infinitely wronged by their wanton and wandring conceits of him, had not, to stop the course and stream of their wickedness and folly, brought on them, the Sarracens of *Arabia*, for even while the Church, specially that of the Eastern parts, was in great perplexity and travel, with the heresie of the Monothelites, (which I last mentioned) the Mahumetans of *Arabia*, like a mighty inundation brake forth, and overwhelmed all, and them first, that first, and most had wronged the Son of God, by fostering the forenamed heresies, and the infinite brood that sprung of them, I mean, *Egypt* and *Syria*, and to this day, both they, and the neighbouring Nations that had been infected by them, remain in thraldom. But yet as in the diseases and distempers of our bodies, contraries are usually healed by contraries, so seemeth it to have fallen out in the distempers of these mens Religions, for as worldly prosperity and wantonness of wit, (ordinary companions) wherewith these Nations in those times abounded, bred in them their ordinary children,

children, namely, prosperity of the world, pride, and wantonness of wit, errour, which couple in matter of Faith and Religion, is wont to produce no better issue then heresie. So on the other side, having now at length their hearts humbled, and their wits tamed by that poverty and affliction, wherein the tyranny and oppression of the Arabians and Turks hath long holden them, it seemeth the Lord hath taken pity on them, (as it is his property not to despise humble and broken spirits, and to remember mercy in the midst of judgement) and reduced them, or the most of them, to the right acknowledgement of his Son again. For certainly, that they and other Christians of the East, have (at least in these latter times) disclaimed and abandoned, those heretical phantasies touching our Saviour, wherein by their misleaders they had been anciently plunged, (and which many Christians of these West parts, still charge them withal) doth manifestly appear, First, of * the *Jacobites*, and Secondly, of the * *Nestorians*, by their several Confessions, translated out of the Syriack Tongue by *Masius*, and extant in *Bibliotheca veterum Patrum*. Thirdly, of the * *Armenians*, by their own Confession also, translated by *Pretorius*.

* Biblio.Vet.
Patr. Tom.4:
p.1049.&153.
* Confess.Ar-
men. de Tri-
nitat. Art.26,
27,28,29,30.

* Baron. Tom. 6. Annal. in fin.

* De Relig. & Fourthly, of the * *Cophti*, by the pro-
Morib. *Aethi*, fession of their faith extant in *Baronius*.
ap. Domian. a Fifthly , of the * *Habassines* , by the
Goes. * Possev. App. relation of *Zago Zabo* , a Bishop of
fac. in Nestor. their own. Sixthly , of the *Indians* ,
* Possev. l.c.i-
tat. in Maron. by their reconcilement to the Church
Bot. Rel. p.3. of *Rome*, mentioned by *Possevino*. And
l.2.c. Maron. Seventhly, of the * *Maronites*, by their
like reconcilement, recorded by him,
and by others.

C H A P. XXVI.

Of the several Languages, wherein the Liturgies of Christians in several parts of the World are celebrated.

AN D thus have I related, the several Sects of Christians, that are abroad in the World, with the places of their Habitations, and the special Characters (that are recorded) of their Religions. One Point notwithstanding of their difference, have I left purposely as yet untouched, both for the amleness of the matter, and because, I conceive, you would have it declared severally. Namely, touching the different Languages, in which all these several sorts of Christians, celebrate their Liturgies, or divine Service:

But first, to speak a word or two, of the publick service of the Jews, and of the Mahumetans, in their Synagogues, and *Meskeds*, (seeing I intreated before of those Religions) The Jews, where they obtain liberty for their Synagogues,

R 2 cele-

The Mahumetans prayers in Arabick:

celebrate theirs, in the ancient Hebrew Tongue, as *Michovius*, with many others, de Sarmatia. c. 1. *Crus.* Turcog. l. 7. p. 487, &c.

But the *Mahumetans* have theirs in the *Arabick Tongue*, (the native Language of their Prophet) as *Georgevitz, Richerius, Rit. Turc. l. 2. c. 1. Richer. l. 2. de morib. & inst. Turc. Crus. Turco. l. 7. p. 487.* and sundry others, have recorded: So that not only in *Arabia*, and *Ægypt*, and *Barbary*, and *Palestine*, and *Syria*, and *Mesopotamia*, (in which parts the *Arabick Tongue* is become the vulgar Language) the *Alchoran* is read, and their publick devotions exercised, in *Arabick*: but also in *Greece*, and *Natolia*, and other parts of the Turkish Dominion, where the *Greek*, and *Turkish*, and *Slavonick Tongues* are vulgar, as also in *Perisia*, in *Tartary*, in *India*, where they have other native, and peculiar Languages, the *Mahumetans* read the *Alchoran*, * (which they suppose were profaned, if it were translated into vulgar Tongues) and perform their publick devotions, in that Language.

**Geor. de Rit. Turc. l. 2. c. de Sacerdotibus.*

But Christians in celebrating of their divine Liturgies, differ touching the Language very much. Indeed I find it recorded in *Durandus*, (but upon what on. divin. l. 4 ¶ 10. warrant and authority I cannot find) that till the time of *Hadrian the Emperör*, that

(that is about 120 years after Christ) their Liturgies were all celebrated in the Hebrew Tongue : and that then, the Oriental Church began, first to celebrate them in Greek. Indeed me thinks it is possible, that the Christians of the Gentiles might in honour of the Apostles, retain the Apostles Liturgies, in the very Tongue wherein by the Apostles themselves, they had been first ordained, for it is not to be doubted, but * many years Vide Baron. tom. I. Annal. ad An. Ch. 44. S. 14. passing (about ten) after our Saviours ascension, before the Apostles left *Syria*, and hundred themselves to preach the Gospel abroad in the World, among the Gentiles and forraign Nations : It is not to be doubted, I say, but the Apostles, while they remained in *Jury*, ordained Liturgies in the Jewish Tongue, for the use of those Jews, whom they had converted to Christianity : which Liturgies by the Christian Disciples of the Jewish Nation, dispersed in many Provinces of the Gentiles, might together with Christian Religion, be carried abroad, and gladly entertained among the Gentiles. This is possible, I say, but if it be also true, (as I have not observed any thing in antiquity, that may certainly impeach the truth of it) yet that which is spoken by *Durandus* of those Liturgies in the Hebrew Tongue, must be understood, (I doubt not) of the Hebrew then vulgar

and usual, that is to say, the Syriack Tongue : not only, because in that Language, we find them in these times, celebrated by the Christians of the East : but also because I can conceive no reason, either, why the Liturgies should be ordained by the Apostles, in that Language which the Jews themselves (the learned excepted) understood not, if it were done for the Jews : or else why the Gentiles, should translate them, (or use them so translated) out of the Hebrew into the Syriack, seeing both were to them alike, vulgarly known, and not understood. But howsoever it was in that most ancient and primitive state of the Church, in and immediately following the Apostles times, the difference certainly among Christians in these present times, in that behalf is very great, some of them celebrating their Liturgies in their own native and vulgar, and some other in learned and forrain Tongues.

The Christians then (to speak first of the first sort) that celebrate them in their own vulgar Languages, are the Armenians, Habassines, Moscovites, with Russians, Sclavonians, and Protestants.

For that the *Armenians* & howsoever otherwise in their Ceremonies belonging to divine Service, they approach nearer,

nearer, as * *Bellonius* and others report, * Bellon.ob-serv.l.3. c.12.
to the Rites of the Latine Church, then Vitriac.hist.
any other Sect of Christians) that they, Or.c.79.
I say, exercise their common divine Ser-Brocard.de-
vice in the Armenian Tongue, *Jacobus à scri.ter.sanct.*
Vitriaco, *Brocardus*, *Michovius*, *Breiten-Michov.de*
bachius, and many others, some of their Sarm.l.2.c.1.
own experience, and others of certain Breitenbach.
relation, have left recorded. And name-peregrin.c.de
ly, as touching the translation of the Armen.Postel.
holy Scripture into the Armenian Tongue, de ling. Arm.
which at this present, is in solemn use Bellon.loco
among them, the Armenians themselves, citat.Nichol.
* *Sixtus Senensis* hath recorded, attribute peregrin.Or.
it, to no other Author then to *Chrysostome*, Villa.de voy-
stome: who also, out of the History of ages.l.2.c.23.
George Patriarch of *Alexandria*, written Bot.Rela.p.3.
of the Life of *Chrysostome*, remembreth it 1.2.& alii plu.
specially to have been *Chrysostomes* Work, *Sixt.Senens.
after his banishment from *Constantinople*, l.4.Bibl.sanct.
while he lived in those parts of *Armenia*, in Joan.Con-
stant.
to which, as we read in * *Sozomen*, he * Sozom.hist.
was by the Emperours Decree confined, 1.8.c.22.The-
and there died. And certainly, that the od.l.5.de cu-
holy Scriptures, were translated into the rand.Græc.
Armenian Tongue, before *Theodorets* Affect.post
time, who lived soon after *Chrysostome*, med.
for he flourished about the year 440,
Theodorets himself (although he name not
the Author of the Translation) hath left
recorded: as I find also acknowledged Rocchain Bi-
by *Angelus Roccha*, in his discourse of the b i o t h e c a V a-
Vatican Library, not only that *Chrysostome* tican.p. 157.

Habassines and Muscovites

is said to have translated of the Scriptures into the Armenian Tongue, but that he is also celebrated among the Monuments

* Id.p.155 & of the same *Vatican*, as the * Inventor Mut.Pansa de of the Armenian Characters still in Bibl.Vatic. p. use.

4. discors.21.

Alvarez.hift. *Aethiop.* c. a Portuguez, that lived many years among them, hath not only left recorded, that they read Scriptures in the *Tigian* Tongue, which is a dialect of the *Habassine*, (for *Tigia* he noteth to be that part of *Habassia*, which first received Christianity) into which Language, *Sabellicus Supplem. histor. l.8.* recordeth both the Old and New Testament to have

Idem. c.11.

* Postel.de Ling.Indica. Theu.Cof.l. 2.c.14.Vil-lam. l.2.c.24. Bibl. Vet.Pat. Tom.6. p.55. Michov.l.de *Bibliotheca veterum Patrum*) if you mark Sarmat.2.c.1. Sigism.l.de Reb.Moscov. p.46. Possev. import. l dc Reb.Mos. p.4 Theu.Co. l.19. c.12.

And no less certain is it also, of the *Moscovites* and *Russians*, that their Liturgies are likewise ministred in their vulgar Tongue, (being a kind of Slavonian) though sometimes intermingling Greek Hymns, as *Guagrinus* hath observed:

served : *Descript. Moscov.* c. 2. as is testified by *Matthias Michove*, by *Sigismund*, by *Poffevine*, by *Thevet*, and sundry others.

And as evident is it of the *Illyrians*, whom we commonly call *Slavonians*, * that they also exercise their publick divine Service in their own Language : ^{* Bap. Palat.} *de Rat.scrib.* which to have been allowed them by the ^{Roccha in} Pope, at the suit of *Cyril* their Bishop, ^{Bibl. Vatic.} or as * others say, of *Methodius*, (but ^{P. 162.}) the difference is of no importance, for they both lived in the same time, and were companions in preaching the ^{AEn. Silv. in hist. Boh. c. 13.} *Go-* ^{Aeneas Aven. loc cit.} *Spel* to barbarous Nations) *Æneas Silvius*, and others, have recorded. ^{Rocch. loco citato.} And, in particular of the *Liburnians*, (the more Westerly part of the *Slavonians*) it is affirmed by * *Aventine*: and of * *Aventin. l.* the *Dalmatians*, (the more Easterly part ^{4. Annal.}) of them) by *Angelus Roccha*, that they celebrate their Liturgies in their own Language : Which, *Roccha* saith, the *Dalmatians* are most certainly perswaded to have been of *Hieromes* devising. But yet in determining the antiquity of that custom, *Roccha*, that referreth it to Pope *Paul* the second, is greatly mistaken : Because we find it to have been much more anciently granted them by Pope *John* the eighth, that they might both read the Scriptures, and celebrate Mass in their own Tongue, as appeareth by the

* Epist. 247.
Joan. Papz 8.
in to. 3. Conc.
par. 2. ap. Bin.
p. 990.
Roccha lib.
citat. p. 168.

Concil. Lat.
c. 9. & in De-
cret. I. i. tit. 31.
c. 14.

* Josius de sa-
cro Vernacul.
legend: Po-
stel. de lingua
Illyr. Eras.
declarat. 37.
ad censur.
theol. Paris.
Sixt. Sen. l. 4.
Bibl. sanct. in
Hieron. Stri-
donen. * Scal.
Diatrib. de
ling. Europ. &
alii plures.

the same * Popes Epistle extant, to
Sfentopulcher. And even *Roccha* himself,
(forgetting himself) confesseth it in
another place, to have been obtained of
the Pope by *Cyril*, who was about 600
years ancienter then *Paul* the second.
And certainly (now I am speaking of
Popes) of no other judgement, touching
divine Service in vulgar Tongues, seem-
eth Pope *Innocent* the third to have been,
(and perhaps it was also the Decree of
the Council of *Lateran*) charging that
in Cities, where there was concourse
of divers Nations, that differed in Lan-
guages, and Ceremonies, divine Service
and the Sacraments, should be celebrated
according to that difference.

But to speak a little in particular of
the vulgar translation of the holy Scrip-
ture, used among the *Dalmatians*: It
is not only affirmed by sundry Writers,
to be the Work of *Hierome*, but *Hierome*
himself in his Epistle to *Sopronius*, seem-
eth to * some learned men to intimate so
much. But yet there is another tran-
slated also of the Scriptures into the
Slavonick Tongue, later then that of
Hieromes, as * *Scaliger* hath observed,
being written in the Servian Character,
(as the former is in the Dalmatian) used
in *Rascia*, *Bosna*, *Bulgaria*, *Moldavia*,
Russia, *Moscovia*, and other Nations,
of the Slavonian Language in the Eastern
parts;

parts, that celebrate their Liturgies after the Greek Ceremony, and profess obedience to the Patriarch of Constantinople :

Of which later translation, * *Methodius*, * *Sixt.Sen.lo-*
the companion of Cyril, in preaching of co citate. Hi-
the Gospel to Gentile Nations, is cer- eron. in epist.
tainly reported to have been the Au- ad Sophron.
thor. Which *Cyril*, (if you question loco jam cit.
what he was) was neither he of *Alexan-* Aventin.l.4.
dria, nor he of *Jerusalem*, as *Mutius Annal.Pansa*
Pansa hath vainly imagined, but ano- deBibl.Vatic.
ther, far later then either of them, par.4.Dio.23.
whom in the Slavonick Tongue they call
Chiuril, one that lived about the year
860, namely, he that in the time of the
Emperour *Michael* the third, and Pope
Nicholas the first, together with *Me-*
thodius, first brought the Mengrelians,
Circassians and Gazarans, and after
that * many of the Slavonians to the * *Martyrol.*
Faith of Christ, as *Michovius* hath re- Rom.Martii.
corded. Neither need we any other te- 9. *Michov.de*
stimony, to refel the phantasie of *Pansa*, Sarmatia.l.1.
touching *Cyril of Jerusalem*, then *Pansa* c.7.
himself, as namely, acknowledging,
that *Cyril* was the Inventer of another
sort of Illyrian Characters, then by
Hierome had been formerly devised,
(for of the Dalmatian Characters, that
are in use in *Dalmatia*, *Liburnia*, *Istria*, Postel. de
Moravia, *Silesia*, *Bohemia*, *Polonia*, &c. ling. Dalmat.
Hierome is acknowledged to be the Au- Roccha Bibl.
thor) it could not be therefore *Cyril of alii plurimi.*
Jerusalem,

Scriptures translated into vulgar

Jerusalem, as being ancienter then *Hierome*, and by him registred in his Catalogue of Writers. And indeed (to make an end) what reason or occasion might the Bishop of *Jerusalem* have, to devise Characters for the Illyrians ?

But to treat a little more (on this occasion) of translations of the holy Scripture, made by the ancient Fathers into vulgar Languages : Besides those already mentioned , of *Hierome* and *Chrysostome*, by the one , into the Dalmatian, and by the other, into the Armenian Tongue ; It is also recorded by *Socrates* , and *Nicephorus* , and sundry

**Socrat. hist.* * others of *Vulphilas* , Bishop of the *Ecccl. l.4.c.17.* *Gothes* , one more ancient then either *Ecl. 11.c.48.* of the former, for he flourished in the *Tripart. hist.* time of *Constantius* the Emperour , and *l.8.c.13.Paul.* was Successor to *Theophilus*, whose sub-*Diagon. hist.* *Miscel.l.12.* *Soz.l.2. c.37.* *Council*, (being the same man, to whom *Soc. l.2.c.32.* the invention of the *Gothick Alphabet*, *Vulcan. in præf.de Littur. & lingua Getarum.* is likewise attributed by the same Authors) that he translated the holy Scripture into the *Gothick Tongue*. A *Inscript.Vet.* Copy of which translation is remembred *p. 146.* by *Bonaventura Vulcanius*, to be yet remaining in some Library of *Germany* : and it may be, that the *Gothick translation* of the four Evangelists, mentioned by *Gruter* in the *Book of ancient Inscriptions*, to be of a thousand years antiquity,

quity, and remaining in the Abbey of *VVerdin*, might be part of that translation of *Vulphilas*: but yet that besides these translations into vulgar Languages, hitherto mentioned of *Vulphilas*, *Chrysostome*, and *Hierome*, the holy Scriptures were likewise anciently translated into the Languages of many Nations, is affirmed by *Hierome*: And in particular, Hieron. in (although the Translators names be not præfat. in 4. recorded) into the Egyptian, Persian, Evangel. Indian, Scythian, and Sarmatian Tongues, nay, into all the Languages of other Nations, as *Theodoret*, that flourished in the time of the *Ephesine* and *Chalcedon* Councils, (almost 1200 years ago) hath left testified: as also in the following times, (yet ancient) we read of the like translations of the Scriptures, to have been made by * *John* Archbishop of *Sivil*, into the Arabick, about Ann. 717. which then was the vulgar speech of that part of *Spain*, and some part of it, into the Saxon or English, by *Beda*, about the same time: into the Slavonick, by * *Methodius*, about Ann. 860, &c. Into the Italian, by * *Jacobus de Voragine*, about Ann. 1290, &c.

And now to treat of those Sects of Christians, that celebrate their Liturgies in learned and forrain Tongues, which the vulgar people do not understand: I find only three Languages, wherein

Theodoret. l.
5. de Carand.
Græcor. Affe-
&ibus post
med.

* *Vasco*. in
Chron.Hispa.
ad An. 717.
Joan. Tre-
vis. l.5.c.24.
* *Aventin*.
l.4. *Annal.*
* *Sixt.Senens*.
Bibl.san&l.4.
in *Jacob. Ar-*
chiepiscopus
Genuensis.

The Nestorians Liturgy in

wherein they are all performed : Name-
ly , the Greek , the Latine , and the
Chaldee , or Syriack Tongues.

Vitriac.Hi-
stor.Orient.
c.77.
Barbo.in Vol.
I. de.Viaggi.
apud Ranvis.
P.313.
Villam.l.2.c.
23.Boter.Rel.
par.3.l.2.c.de
Nestorian.
Genebr.Chr.
I.3. ad An.
Chr.32.

And first , touching the Chaldee or
Syriack, in it are celebrated, the Litur-
gies of the Nestorians , as *Vitriacus*,
Barboſa, *Villamont*, *Botero*, and others,
have recorded : for *Genebrard*, that pro-
nounceth peremptorily , the Hebrew
Tongue, and not the Syriack, to be the
usual Language, wherein all the Orien-
tal Nations minister their divine Ser-
vice , bewrays but too much , both his
boldness and his ignorance, as being not
able, I am certainly perswaded, to pro-
duce any History, or other lawful Te-
stimony, that recordeth the Liturgies of
any Christians in all the East, to be per-
formed in the Hebrew Tongue. But
yet it may be observed , that where in
fundry Writers we find it mentioned,
that the Nestorians exercise their divine
Office in the Chaldee , we are not to
understand them of the pure and ancient,
but of the degenerate or Jewish Chaldee,
which beside the Chaldee and Hebrew,
whereof it is principally tempered and
compounded , hath much mixture also
both of Greek and Arabick, such as the
Jews Language was after our Saviour
and his Apostles time, that is (in a word)
the Syriack , for the Jewish Chaldee,
(to declare this Point a little better) is
of

of two sorts : One of those that returned not again after the captivity to *Jerusalem*, but settled themselves to inhabit about *Babylon*, whose Language (although somewhat degenerating also from the right Chaldee) is termed the Babylonian Tongue, of which sort, the Jews dialect of *Neardea* in *Mesopotamia*, (the compilers of the Babylonian Talmud) was : The other of those that returned from the captivity, whose Language is properly termed the Syrian, or *Jerusalem-Chaldee*, varying somewhat farther from the native Chaldee then the former, by reason of the mixture of forrain words, Arabick, Greek, Roman, and others, which in course of time it contracted : In which dialect, the *Talmud* and *Targum*, both named of *Jerusalem*, and the Books of the latter Rabbines, are written. And in this second sort of Chaldee, is the holy Scripture by the East Christians translated, and their Liturgies at this day celebrated.

Secondly, Of the Indians, that they in like sort perform their Liturgy, (not in the Hebrew, as is confidently affirmed by *Genebrard*, but) in the Chaldee or Syriack, is testified by *Osorius*, *Possevinae*, *Linschot*, &c. and confirmed by their Liturgy, extant in *Bibliotheca Veterum Patrum*, which is there remembred to be translated out of the Syriack.

Osor.de Reb.
Emman. I.3.
Possev.in Ap.
sacr.in Diam.
Concil. Lins.
I. I.C. 15.
Bibl.Vet.Pat.
in Auct.Tom.
in fine.

And

The Indians and Jacobites

And so do, Thirdly, the Jacobites : Namely, they of *Mesopotamia*, of *Babylon*, of *Palestine*, of *Syria*, and of *Cyprus*, which are peculiarly known by that appellation. Of whom *Vitriacns*

Vitr. Hist. Orient. c. 76.

long since observed, that they read the divine Scriptures ; in a Language unknown to the Lay people : And that Language by the New Testament,

*Vid. Widma. * brought from them by *Moses Mardenus* in *præf. Test.* into *Europe*, to be printed, (for the more commodious dispersing of it abroad in their Churches) we now certainly know to be the Syriack Tongue, even

*Post. de ling. Chald. Boter. Rel. p. 3. l. 2. c. deGiacobiti. Bibl. Vet. Pat. Tom. 6. p. 27.

recorded, touching the rest of their divine Service, that it is performed in the same Syriack Language, which they term the Chaldee. And it is thought, that the Liturgy commonly termed *Anaphora Basili*, which, we have by *Mafus* translated out of the Syriack into Latine, (and is found in *Bibliotheca Veterum Patrum*) is the Jacobites Liturgy : which Language, although it be now unknown among them, (their Clarks or learned men excepted) yet that it was vulgarly understood, when that Liturgy was first ordained, the long answers of the people to the Priest, in their Prayers which we find in it, may be demonstrations. But touching the Old Testament, which they have also (as

Arias

Liturgies in the Syriack Tongue.

241

Arias writes, he hath heard from their own relations, and Postel, that he hath seen) usual in all those East parts, in the Syriack Tongue, it is specially observed by Arias Montanus, to be translated, not out of the Hebrew, but out of the Greek, of Origens emendation.

And Fourthly, of the Copti, or Christians of Egypt, it is likewise * observed, that they celebrate their Liturgies in the same Language: (reading yet the Gospel after it is done in the Chaldee, in the Arabick Tongue, which is now, and long hath been, the vulgar Language of Egypt.) And it may further appear, beside the testimony of Histories, by the Liturgy of Severus, Patriarch of Alexandria, in use among them, translated out of Syriack into Latine, by Guido Frabritius.

And Fifthly, the Maronites in their Liturgies, (which Possevina observeth to be the Liturgies of Peter, of James, and of Sixtus) use the same Syriack Language, (the Arabick being also their vulgar) as beside Possevina, Postel also, and Villamont, and others, have recorded.

And so do, Sixthly, and lastly, (to make an end of this reckoning) the poor Christians of the Isle of Zocotora, (an Island after Barros his dimension, of 60 miles in length and 27 in breadth) with-

Barros. de
Asia. Decad. 2.
l. i. c. 3.

S out

The Gracians and Syrians

out the Bay of *Arabia*, for although I find it questioned touching the Religion, whether they be Jacobites or Nestorians, *Iuan Barros* affirming the first, (and it may seem so , for their nearness to the Dominions of *Habassia*) and *Ananias* proving the latter, because they are uncircumcised , which Jacobites are not, and profess obedience to the Patriarch of *Mozal*, who is known to be Patriarch of the Nestorians : yet in this they both agree, that their divine Service (such as it i.) is performed in the Chaldee Tongue.

Boter. Relat. And although *Botero* relate it to be done par.3.1.3. de in the Hebrew, yet he meaneth (out of doubt) not the ancient and pure Hebrew, but the latter or degenerate Language of the Hebrew, that is to say, the Syriack. As the other also that affirm the publick and solemn devotions, either of these *Zocotorini*, or any other Christians in all the East, or South parts of the World, to be read in the Chaldee, require also the like interpretation : Namely, to be understood, not of the Right, and Babylonian, but of the Jewish and corrupted Chaldee.

But now to speak of those Christians, that celebrate their Liturgies in the Greek Tongue : I observe them to be these.

i. The *Gracians* themselves : Namely, all they whose vulgar speech the Greek Tongue

*Anan.Fabric.
del.Mondo.
Trat.3.p.292.*

*Boter. Relat.
par.3.1.3. de
Christian.di.
Socotena.*

Tongue is, inhabiting in *Greece*, and a great part of *Natolia*, of *Macedon*, and of *Thrace*, together with all the Islands of the *Aegean Sea*, and the other many scattered Islands, about the Coasts of *Greece*. But yet they do it, not in the present vulgar, but in the pure and ancient Greek Tongue, whereof, as I before observed, the common people understand but little: using namely, on Festival dayes, the ancient Liturgy of *Basil*, and on common dayes that of *Chrysostome*, as *Jeremy*, a late Patriarch of *Constantinople*, hath recorded. And namely, as touching the holy Scriptures, using the *Septuaginta's Greek Translation*, and specially that of *Lucianus Emendation*. At least it was so with them in *Hieromes time*, (and I find no mention at all recorded of any alteration) who observeth the Edition of the 70 Interpreters by *Lucianus*, to have been received in use from *Constantinople*, as far as *Antiochia*: As also that of *Origens Emendation*, from *Antiochia* to *Egypt*, and in *Egypt*, that of *Hesychius*. But (howsoever it may be touching the Edition usual among them) yet certainly, that the Græcians have not the Scriptures translated into the vulgar Greek, the * Græcians themselves have directly recorded.

2. The *Syrians*, namely those, that for distinction of Religion from the *Jacobites*,

§ 2

Jer.Resp 1.ad
German.c. 130

Hier.in præf.
ad Lib.Paralio

*Theod.Zyg.
in Ep.ad Cris.
l.7. Tur. p.
431.

bites, (who likewise inhabit Syria) are termed so, that is to say, the *Melchites*, for they (having the Arabick for their vulgar Language) as they agree in other Points of their Religion, and Ceremony, and order of divine Service, with the Grecians, so do they as touching their Liturgy, in Language also, as is ob-

*Vitriac.hist. Orient.c.75. served by * *Vitriacus, Haitho, Breitenbachius,* and many others.

Haitho. l.de Tartar.c.14.

Breit.Pereg. c.de Surianis.

Baum.Peregr. l.2.c.9. Vill.

l.2.c.22. Bot.

Rel.p.3.l.2.c. de Melchit.

* Virriac.lib. cirat.c.80.

Gesner.Mi- thrid.in Ling.

Georgian.

Poftel de 12.

Ling.Tit.de Ling.Georg.

Roccha.de Dialett.in

Georgiana.& in Græc. Vet.

Baumgar.loc. citaf.Villa-

mon.l.2.c.23.

* Interian.del- la vita de.i.

Zychi. c.1.

3. The *Gregorians*, who having for their vulgar speech, a peculiar Language of a middle temper, (which well agreeth with the position of their Countrey) betwixt Tartarian and Armenian, as *Gesner*, and *Poftel*, and *Roccha*, in their Books of Languages, have observed, exercise notwithstanding their Liturgies in the Greek Tongue, as * *Jacobus à Vitriaco, Gesner, Poftel, Roccha*, and divers others, have certainly recorded.

4. The *Circassians*: who yet in such sort celebrate their divine Service in the Greek, that their Priests themselves by reason of their gross ignorance, understand not what they read, * as *Intireano* (that lived among them) hath remembred.

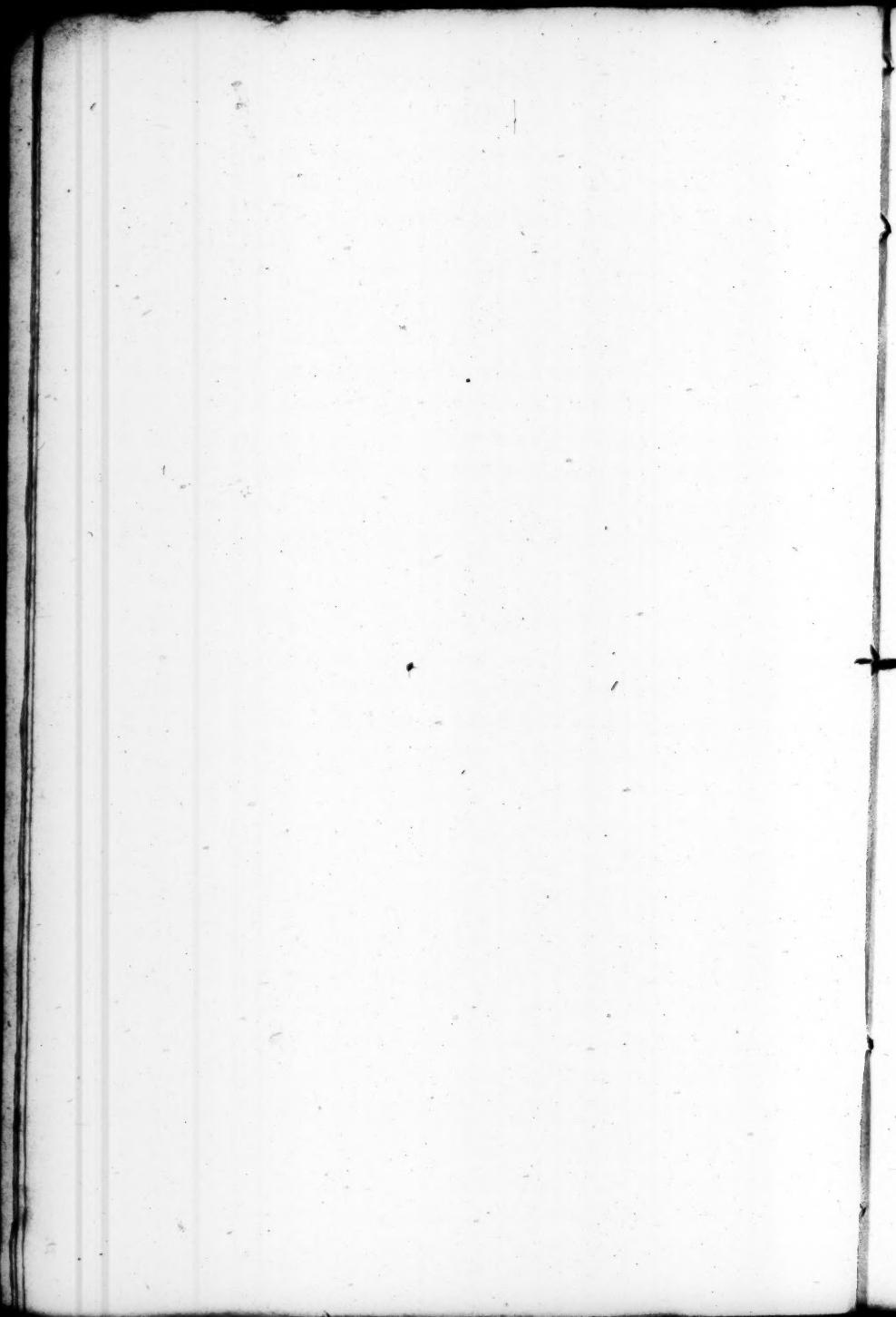
5. And lastly, in the Greek Tongue are celebrated, the Liturgies of all the Monasteries, that are of the Greek Religion, wheresoever dispersed; with the Turkish Dominions, in *Africk or Asia*:

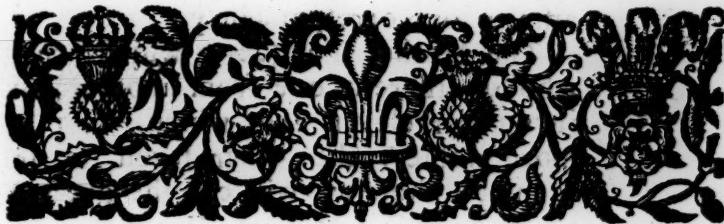
As

As in Mount *Sinai*, the Cities of *Petra* and *Eltor* in *Arabia*: In *Jerusalem*, *Alexandria*, *Damascus*, and in sundry other places, as *Bellonius* with others, hath left recorded.

Bellon.Ob.
serv.l.i. c.35.

And to come at last to the Nations, that celebrate their Liturgies in the Latin Tongue: To speak of them, even this little will be enough: Namely, that all the Christians, that are found of the Roman Communion, in *America*, and in *Africa*, celebrate their Liturgies in the Roman Tongue. As all likewise in *Europe* (except the *Slavonians* above-mentioned.) And in *Asia*, except the two new *Roman Purchases*, of the *Maronites* in *Syria*, and of the Christians of St. *Thomas* in *India*, who retain still, the old accustomed Language, which, as I observed before, is in the Liturgies of both those Nations, the *Syriack Tongue*.





OF THE
LANGUAGES
of the PEOPLE of
EUROPE.

Collected out of
J. S CALIGER.

SONGUES are either Mother Tongues, or Dialects. Mother Tongues are those, out of which many Dialects, as it were, so many branches are drawn. These branches of one Mother Tongue, have some affinity

The Languages of the

finity one with another : but between the Mother Tongues themselves , is no affinity or correspondency.

The Mother Tongues , which are so wholly different one from another , are in number eleven : of which , four are more noble : the other seven of less dignity : those we will call the greater : these the lesser Mother Tongues . The same word in the original Tongue , by divers inflexions and variations , makes divers Dialects : as the same word in Latine diversly varied , produces the Italian , Spanish , and French Dialect . So the Latine calls a Son in law *Gener* : the Italian *Genero* : the Spanish *Yerno* : the French *Gendre* : all which are Latine in their original , but according to the variation , are respectively appropriated to the foresaid several Dialects or Languages .

The four chief Mother Tongues are *Latine* (*Dens*) *Greek* (*Θεῖς*) *Dutch* (*Godt*) and *Slavonian* (*Boge.*) The Characters of the *Slavonian* Tongue are of two kinds : the *Russian* or *Moscovite* , which seem to be nothing but the Greek Letters corrupted , being equal to them in number , and very like to them in figure : excepting some few barbarous Letters which are added . The other are *Dalmatian* ; which are of the same sound , and equal in number , but of a far

far differing figure. So that there is a double translation of the Bible, amongst them, the *Russian*, which is the later, and the *Dalmatian* or *Hieronymian*, which is the more ancient. The *Slavonian* Tongue is derived into many Dialects: the *Russian*, *Polonian*, *Boemian*, *Illyricks*, *Dalmatian*, *VWindicke*, and others that may be added.

The *German* Tongue hath also divers Dialects, or Idiomes: the chief of which are *Dutch*, *Saxon*, and *Danish*: of the *Dutch* there are two Idiomes or Dialects, the high *Dutch*, which pronounce *VVasser*, and the low *Dutch*, which pronounce *Water*, which the *Saxons* and *Danes* pronounce in the same manner. The branches of the *Saxon* are the Dialects of the North-*Albingi*, the *Erisians*, and the *English*: although the Dialects of the North-*Albingi* and *Turingii*, seem to be meer *English*, and *Scottish*.

Of the *Danish* Language there are three differences, 1. Of the Borders or Marches, which is called *Denmarke*: 2. Of the South-*Danes*, which is *Sweden*: 3. Of the North-*Danes*, which is *Norway*: from whom they of *Iseland* borrow their Language, for they understand one another, as the *Hollanders* understand the high *Dutch*: or the *Italians*, the *French*.

The third Mother Tongue is the *Latine*,

Of the Languages of the

tine, from which have been derived the *Italian*, *French*, and *Spanish*: all which in a barbarous word have been called *Romanſe*, as you would say, *Roman*: for in *Italy* the *Lombards*, and in *Spain* the *Gothes*, were distinguished from the *Romans*.

The *Greek* hath sundry Idiomes and Dialects, which is not to be wondred at, in a Countrey consisting of so many Islands: which as they differ one from another in place, so in propriety of speech. And so much of the four greater or nobler Mother Tongues.

There are seven other prime or Mother Languages: but of less worth and dignity then the former: The first is the *Albanian*, of a people in the Mountains of *Epirus*: The second is that of the *Cosacks*, and *Tartars*: The third is the *Hungarian*, which came out of *Asia* into *Europe* with the *Huns*: The fourth is of the people of *Fin-land*, near to which is that of *Lap-land*, in the North part of *Sweden*: The fifth is the *Irish*, which the wilde *Scots* also speak: The sixth is the *Welsh*, or the ancient *Brittish*, of which *Brittany* in *France* hath some touch: The seventh is *Biscay*, which is the reliques of old *Spanish*: this Countrey lyes on this side, and beyond the *Pyrenean Mountains*, at least seven dayes journey.

These

These are the eleven Mother Languages, which are so distinguished, that they have no affinity one with another: but they have been subject part of them to the Church of *Constantinople*, and part to the Church of *Rome*: their Characters were of five kinds, *Latin*, *Greek*, *Dalmatian*, *Russian*, and *Gothick*: for the ancient *Goths*, have their Characters proper to themselves. In their Rites and Ceremonies, they imitate the *Greeks*, but therein use the old *Gothick* Tongue, otherwise in common use, for the most part, they speak *German*.

We have said before, that the branches of the *Latin* or *Roman* Tongue are *French*, *Italian*, and *Spanish*: of the *French* we will speak somewhat, as being the most neat, elegant, and pleasant of all the vulgar Tongues. The *French* therefore hath two chieft Dialects: that of *Langue doc*, and the other of *Povince*: *Langue doc* is the true and proper *French* Idiome, so called, as *Langue d' ouy*, a Language, wherein they say, *ouy*, or *œ*, for a note of affirmation, as we say in *English*, *yea*.

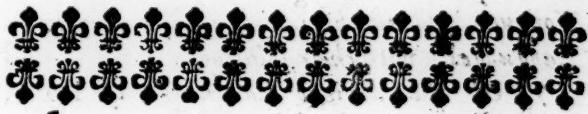
Of this *Languedoc* or *French* Idiome, there are two corrupt Dialects or deviations: that is the *VVallon*, and that of *Poitou*: All those of the *Low-Countrys*, which speak not *Dutch*, are *VVallons*: and this Language is used from the Countrey of *Liege*, almost as far as *Paris*: the Language of which two places, (although they both speak *French*)

Of the Languages of, &c.

French) is so different, that a Tradesman of *Paris*, will hardly understand a Boor or Countreyman of the Countrey of *Liege*. The Language of *Poitou*, is that which is spoken between *Tours* and *Bourdeaux*.

The Provincial Dialect is of two sorts, the *Gascoigne*, and the *Limousin*, and these be the Dialects of the *French*, as it is a branch of the *Roman*: beside which there are two other, which have no affinity with the *Roman* or *Latin*: those are the *Brittain*, which seems not to differ much from our *Cornish*: and the *Biscay*, which is used in the mountainous Countrey, between *France* and *Spain*.

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